
T H E

CRITICAL REVIEW.

For the Month of *October*, 1767.

ARTICLE I.

The Connexion of the Roman, Saxon, and English Coins, deduced from Observations on the Saxon Weights and Money. By William Clarke, M. A. Rector of Buxted, and Residentiary of Chichester. 4to. Pr. 15 s. Bowyer.

THIS is a copious, rather than a redundant performance. The subject chosen by the author has led him into some disquisitions, which at first seem foreign to his principal design; but upon a close inspection, they prove to be so intimately connected with it, that they are necessary for elucidating the propositions he lays down. If he appears sometimes diffuse, his work resembles the rich man's entertainment; for the keenest appetite after knowledge, may be fed with the crumbs which fall under the table.

The discovery made by the late Martin Folkes, Esq; of the old Saxon pound, gave rise to this publication, because it served as a standard to have recourse to in forming the necessary calculations, and as an opening for throwing more light upon that obscure subject, the Saxon money. The reverend author had also another end in view, which was his vindicating the authority of archbishop Aelfric's * account of the Saxon coins, who distributes them into three classes, the mancus, the shilling, and the

* We wish that Mr. Clarke had given his readers some information relating to this prelate. The situations and characters
 Vol. XXIV. Oct. 1767. R

the penny. The connexion which the Saxon had with the Roman money induced Mr. Clarke to compare the weight and value of both, and to state the usual Saxon methods of payment upon that plan. 'This gave him an opportunity, (as he says) of discovering what, perhaps, was not much expected, the incredible poverty of the greatest empire in the world, even when it was in full power, long before its division, and much more its final dissolution in the West.' He then proceeds to an intricate, but unavoidable task, that of discovering the weight and origin of the Saxon gold coins, by passing through that most perplexed and confused labyrinth, the accounts given of

ractions of authors resemble not a little the value and denomination of coins, to ascertain the degree of estimation in which they ought to be held; and we think, in point of gratitude, that somewhat more was due to the memory of this luminary in Saxon learning, than the bare mention of his name: we shall, however, endeavour to supply our author's silence.

No. An archbishop Aelfric, or, as he is called by others, Elfric, is supposed by Sir Henry Spelman to have presided over the see of York, and to have drawn up a set of canons, partly taken from the Capitularies of Charles the Great; but the precise time of his birth is not known. We are, however, uncertain whether this is the archbishop here mentioned. This uncertainty is the less surprising, as the industrious Leland labours under the like doubts. He mentions three Aelfrics; the first of whom, though he does not call him an archbishop, is undoubtedly the writer here quoted; for he expressly says, 'that, in order to perpetuate his memory by some literary monument, he wrote a learned and excellent Latin Saxon grammar,' which we suppose is the same printed at the end of Somner's Saxon Dictionary, and referred to by Mr. Clarke; 'but (continues Leland) his hopes of preserving his memory are so far from being answered, that even in our days his work remains mouldering in the corners of libraries. *Sed quod speravit ille apud seros nepotes de nominis sui fama, tantum abest, ut hac nostra ætate sit consecutus, ut ejus opusculum pulvere oblitum in aliquot deliteat bibliothecis.*'

No. We are, notwithstanding, inclined to believe, that this Aelfric was the archbishop of Canterbury of that name, who died in 1006. He says, in the preface to this grammar, that he studied under Ethelwold, bishop of Winchester, in the reign of king Edgar. This passage in Leland, by the bye, is a proof that that industrious antiquary had seen Aelfric's grammar. Leland, upon the whole, countenances our opinion.

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Clarke's *Connexion of the Roman, Saxon, and English Coins.* 243
the Aurei in the middle ages, from the Roman to the Norman times.

It must be acknowledged, that the result of our author's labours has an intimate relation to the most interesting and amusing parts of history, modern as well as antient. Let a reader sit down, for instance, to the English history, (and it is the same with that of every other nation) and peruse the accounts of taxes imposed, contributions levied, ransoms paid, and a thousand other money matters which occur in our antient annals; what satisfaction will arise from what he reads, unless he can, upon a certain standard, form some idea of the relation between the value of money in those days and the present. ' Having gone (says our author) through the necessary parts of this enquiry, the dry detail and estimates of the Aurei in those barbarous ages, I was willing to indulge myself in making a few more agreeable excursions; persuaded that the present age, which has made such a progress in illustrating our own antiquities, would not be displeased with any rational researches upon that subject, and especially any modest attempts towards setting the origin of our own *nation*, our *parliaments*, and other *national customs*, in a juster light. Besides these, such incidental points, as have fallen within the compass of these disquisitions, may, to the friends of politer learning, furnish a more agreeable amusement. In opening the connexion of the Roman customs with our own, I have, as occasion offered, corrected and explained several passages in their antient writers, or restored them again, from the hands of critics, to their true reading.

' The analogy between our old Saxon weights, and those of a more remote antiquity, led me into a very particular enquiry upon that subject; and convinced me, that a more concise and satisfactory account of the antient nummulary and commercial pounds might be easily drawn up. For who is not lost in that variety of antient pounds, which the very learned Dr. Edward Bernard has given us with such an elaborate precision? Or, who is satisfied with the *Librae*, *Minæ*, *antiquæ*, *mediæ*, *imminutæ*, of other celebrated authors, without knowing when they altered, or what was the difference? The great and obvious agreement in the divisions, uses, and proportions of these antient weights, is a strong presumption that they were originally formed upon the same plan in imitation of one another; and that we should not fall into any very considerable mistakes, if we suppose that the antient accounts of money, whether of Jews, Greeks, or Romans, might be taken at a common estimate. In this view, I have ventured to give a new valuation of all the Jewish money in the Old Testament, from the most antient

and respectable authorities ; which has the appearance of removing all those difficulties and objections, with which this subject has been attended.

‘ Hence it appeared also, that Mr. Sheringham, in his *Origines Anglicanæ*, by bringing our ancestors only from Sweden and the sides of the Baltic, had stopt short of their true original : by going a little more Eastward, he would have found them in a better situation, much nearer to their first settlements ; and this account supported by more authentic evidence, with all the marks of probability and truth.

‘ I have advanced nothing of any moment without proper vouchers, and often given my authorities in full length at the bottom of the page, that such readers, as have curiosity enough to examine them, might do it with as little trouble as possible. I never much approved of that fashionable way of quoting books, by giving the readers a short reference to such authors as perhaps they had never seen, or could have no opportunity of consulting. In all obscure and doubtful points it is right to produce your credentials. An honest man, who would scorn to mislead his reader, might be deceived himself ; might mistake the sense of the authorities he appeals to, though he is not capable of perverting them. Besides, in matters of antiquity, these larger quotations are something more in taste ; they appear, like buttresses upon the outside of our Gothic buildings, not beautiful, but useful ; though they look heavy, and throw a shade within, the whole could not be so well supported without them. From the ruins of these antient structures, mixed here and there with a few Roman remains, I am sensible there is no making a very agreeable edifice : if these fragments are properly separated, placed in their natural order, so as to shew whence they were taken, and what was their use, it is all that can be reasonably expected.’

The first chapter of this curious work contains the different accounts of the Saxon money. The author thinks that the knowledge of it lies in a kind of intermediate state between the time of the Romans leaving this island, and that of its conquests by the Normans. He says, that in the conclusion of the Saxon government, the Saxon and Norman money is almost the same, as to weight and fineness of the metal, and the rudeness of the execution. We know not, however, whether some of our readers will admit of the like correspondence between the Roman and Saxon coins, at the commencement of the Saxon period in England, of which this writer entertains not the least doubt, though it is not so easily discovered, for want of better evidence. ‘ Who (continues he) would think, that the current money of his present Majesty had any sort of relation

tion to that of Edward the Confessor, if all the intermediate evidence was destroyed? But as it is not, we find that the mint-masters and moneyers, though they introduced many occasional, gradual, and necessary alterations, as the public exigencies or opulence required, went upon the same plan. There is still the same number of pence in the English pound, that there was in the Confessor's time: our divisions of the pound are not in the least different from his, though the pound itself, from being a real, is become a nominal valuation; almost two thirds of it are vanished. The number of shillings is reduced from sixty to twenty; and yet the present shilling is within a few grains of the same weight and value, as the shilling of the later Saxon kings.'

Mr. Clarke thinks, that the case of the Roman and Saxon coins was not very different; and that the Germans were as good judges of the value of the Roman money as the Romans themselves, on account of the subsidies which the emperors paid their princes. With all due deference to this author's learning, he may, perhaps, find some difficulty in proving that the Northern Germans, who possessed the boundary of Ditmarsh and Holstein in Jutland, and who were called Saxons, were the descendants of those Germans who are mentioned by Tacitus as being so well acquainted with the value of Roman money. Nothing is more certain than that the names of Saxons, Franks, and Allemans, though now so respectable in history, were unknown to Tacitus. The same may be said of the Jutes and Angles, who undoubtedly attended the first Saxon invasion of England. Mr. Clarke proceeds in his system (a word we use on this occasion with great reluctance), and supposes the Saxon coins to be of Roman extraction. He then presents us with Dr. Hickes's account of the Saxon money, which he thinks is the best.

'The Saxon pound contained 15 ounces, 60 shillings, and 240 pence.

The mancus, or mark, was 6 shillings, or 30 pence.

The ora 20 pence.

The shilling 5 pence.

The thrimfa 4 pence.

The sceata 3 half-pence.

The penny 5 made a shilling, and 240 a pound.

The haflinge half a penny.

The feorthling the quarter of a penny.

The stica half a farthing.'

Dr. Hickee (according to Mr. Clarke) no where expressly says, what was the weight of the Saxon pound; but from his manner of computation, he seems to think it would have weighed seven thousand two hundred Troy grains.

After various reasonings and conjectures from the bishops Fleetwood, Nicholson, Hooper, and others, 'the Greeks (says our author) and Egyptians used a pound of 12 ounces in their mints; and so did the Romans. They were so remarkable in this respect, that the division * of their long and square measures, and the distribution † of their real and personal estates, were all formed upon the same plan, upon the As, with all those terms and proportions, that belonged to it as a pound. The mints, which they established in the several parts of Europe, spread this division of the pound into all the provinces of the empire. It was universally received among the Gauls ‡; they very courteously copied almost all the Roman customs, either from a national and natural complaisance, or a political view of making their court to rapacious governors; and went so far as to carry it to a ridiculous affectation §. They,

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* Frontinus inter Rei agrariae scriptores, p. 29, 30. Varro, De re rustica, l. i. c. 10. et Columella. l. v. c. 1.

† "Hereditas plerumque dividitur in duodecim uncias." Digest. l. xxviii. t. 5. § 50.

‡ "Juxta Gallos duodecim unciae libram, viginti solidos continentem, efficiunt." Rei agrar. script. p. 322.

§ "Libra dicitur, quicquid per duodenarii numeri perfectionem adimpletur." Ibid. p. 323. This was the language of the lower ages. Fred. Gronovius blames Scaliger for the impropriety of using Libra in this sense, and observes that, to speak correctly, he should have said the As; which in this case was not considered as a weight, but as the *divisor omnium scetilium*. De scetler. p. 350. I see nothing wrong in Scaliger's expression, "hereditatem integram pondo unis Librae fuisse comprehensam." The metaphorical use of the As, when applied to estates, &c. began when the As was the common word for a pound; and all the several parts and divisions, as Sextans, Triens, Bes, Dodrans, &c. were so applied as well as the integer itself. The lawyers kept to the old form; though Libra was afterwards used in the same manner, for the integer. This appears from Volusius Mæcianus, "prima divisio solidi, id est, librae, quod As vocatur." De pec. vet. 395. and from the verses ascribed to Fannius;

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as the Romans had done before them, weighed their very time in scales ; and, because the year * had twelve months, and the day twelve hours, they spoke of them, as so many pounds of time. A surprizing metaphor to be adopted by such a mercurial people. But perhaps, as it was taken up at first, so it was dropped again, without any reason. It would not have been much amiss in the present age, when our time seems to lye heavy upon our hands, and so many pounds of it are spent with such an endless dissipation, as if it was a real weight.

* If the treatises, ascribed to Bede, *De computo, De ratione calculi, unciarum, etc.* are really his, it is then certain, that the Saxons divided their money pound in the same manner, into 12 ounces †. But to know the division of their pound would be a matter of very little consequence, unless the weight of it was known. We should otherwise have no certain standard by which we could examine their coins, or judge of the proportion they bore to those of other nations. We are much indebted to the late Mr. Folkes for this discovery ; he has given us two estimates of the Saxon pound, both of which I shall produce in his own words ‡.

“ It is reasonable to think, that William the Conqueror introduced no new weight into his mints ; but that the same weight used there for some ages, and called the pound of the Tower, was the old pound of the Saxon moneyers before the Conquest. This pound was lighter than the Troy pound by three quarters of an ounce Troy.”

“ Nunc dicam solidæ quæ sit divisio Libræ,
Sive Assis : nam sic legum dixere periti,
Ex quo quid soli capimus : perhibemur habere,
Dicimur aut partis domini pro partibus hujus ;
Uncia nam Libræ si deest, dixere Deuncem.” Ver. 41.

Here the words As and Libra seem to be synonymous. An expression not elegant, may be correct enough, i. e. justified by analogy and use. Libra was thus used in the lower ages. When 72 Solidi were struck out of the Roman pound, it was considered as a new integer ; thus λίτρα ἐτῶν in the Anthology for 72 years : Libra testium in the act of Marcellinus for 72 witnesses.

* “ Libra—annus, qui constat ex xii. mensibus : Libra—dies, qui constat xii. horis.” Rei agrariæ script. ut supra. Vid. Plin. H. N. l. ii. c. 14.

† “ Libra, five As, est duodecim unciarum.” Bedæ opp.

‡ Table of English silver coins, p. 1, 2.

‘ Mr. Folkes gives this estimate of the Saxon pound from very good authority, from a verdict relating to the coinage, dated the 30th of October, 18th Hen. VIII. 1527, now remaining in the Exchequer, in which are the following words : “ And whereas heretofore the merchaunte paid for coynage of every pounce Towre of fyne gold, weighing xi oz. quarter Troye, ii s. vi d. Nowe it is determined by the kings highness, and his said counsell, that the aforesaid pounce Towre, shall be no more used, and occupied ; but al maner of golde and sylver shall be wayed by the pounce Troye, which maketh xii oz. Troye, which exceedith the pounce Towre in weight iii quarters of the oz.” He refers us likewise to another authority much older, taken from the Register of the Chamber of accounts at Paris The difference of the several pounds then made use of in that kingdom is there computed, and the proportion between the Troy and English pounds is thus estimated. “ Ou royaume souloit avoir iv marcas : c’est assavoir le marc de Troyes, qui poise xiv sols, ii den. Esterlins de poix le marc de la Rochelle, dit d’Angleterre, qui poise xiii s. iv den. Esterlins de poix.”

‘ This account was probably taken about the beginning of Edward the Third’s reign, not long after A. D. 1329 ; and as the proportion is here given by Mr. Folkes, the weight of the Rochelle or English pound will be found 451,76 Troy grains, something heavier than the former.

‘ The difference between these two estimates is so inconsiderable, that either of them will answer our purpose, and shew, if not exactly, yet very nearly, the weight of the old Saxon pound. But of the two I should prefer the last, because it was so much nearer the Saxon times ; and estimating the weight of the several pounds, was not an incidental point, as in the former case, but the very business of the writer ; and because, (which Mr. Folkes did not seem to suspect) the Troy pound had been established in our mints ; and the old Tower pound quite disused, some years before that estimate of Henry the Eighth was taken. But both these computations are so near each other, that they were certainly taken from the same pound, and have in proportion a much greater agreement, than the coins which were struck out of it.’

In the second chapter of this work, Mr. Clarke treats of the Saxon pound, which Gronovius and bishop Hooper imagine to be Roman, as well as their weights and measures, and the same which the Romans left in Britain. Our author, however, is of opinion, that they brought their own weights and measures along with them from Germany, and that their pound differs very little from the Colonia weight which is still used

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by the Germans in all the money affairs of that country ; and he proves his position with great accuracy. He thinks, consequently, that the German and English money was very nearly of the same value, though it appears from a quotation of Matthew Paris, that the English pound was somewhat heavier than the German ; and he concludes, that the old Saxon pound, the same which was universally used by the antient Germans, was of Greek original. It does not fall within the province of our Review to give the reader a detail of all the authorities, estimates, and calculations, adduced by the reverend author to prove this point. It is sufficient to say, that his reasoning, great part of which is from analogy, is fair, candid, and (so far as the nature of the subject can admit of precision) conclusive. It may be proper, however, by way of specimen, to lay one evidence of the relation between the Greek and Saxon weights, and the writer's manner of computation, before our readers. ' The Romans, (says he) in their money affairs, made no use of the talent, except in their treaties and transactions with the Greeks and some Eastern nations. A Roman talent is a thing unheard of among their writers. The Greeks use it perpetually, and their nummular talent was 60 pounds. The word Talent does not, I believe, occur in the present remains of the Saxon language ; but the weight, the estimate does exactly. Their laws have rated their greater fines in this proportion. For the murder of a King the law says, that the Weregylde is 120 pounds, and his Cynegylde 120 l. more ; i. e. a fine of twice 60 pounds, or two talents, was due to the public, and as much more to his family, in all, four talents, or 240 pounds. The taking up such an uncommon way of computation, as was used by no other European nation, but the Greeks, can hardly be thought the work of chance. If the Saxons had not been accustomed to use that estimate, they would most probably have settled this fine in round numbers by the hundred, as the Danes afterwards did their tributes, at 200 or 300 pounds : that these Saxon laws were formed upon the particular proportion of the Greek talent can be no question ; since Mr. Folkes has informed us, that the talent weight continues in our mint to this very day : they have there from time immemorial weighed off all their silver by the talent weight : every journey (as they call it) or quantity of silver weighed off at one time, being always 60 pounds. The moneyers did this for so many ages, *only* because it was customary ; but no reason can be assigned for such a custom, except this, that those ancestors of ours, who began this usage of the Greek talent in their mints, had it from the Greeks.'

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'The common way of reckoning money among the Saxons has an appearance of coming from the same country. They did not compute sums of money, as the Romans usually did, and most of the European nations do at this day, by placing the whole sum under some lesser denominations, and so many sesterces, livres, milrees, crowns, florens, dollars, &c. but by placing it under different articles, by Pounds, Shillings, and Pence; just as the Minae, Drachmae, Oboli of the Greeks. For in their computations, the parts of the obolus were considered, as the parts of the penny are in ours.'

Mr. Clarke next proceeds to shew the remarkable affinity subsisting between the Greek and Saxon languages, of which he gives a variety of instances. Though in different parts of his book he seems fond of this analogy, we are inclined to think, that some critics upon the Celtic have, with great justice, proved the Greek itself to be no more than an idiom of that language; and if the Greek is, why not the German and the Saxon? It is an incontestible truth, that the Gaelic, or old Erse language, which was that of the antient Britons, and which is so near expiring now in Scotland, contains an astonishing number of Greek words, all derived from the Celtic, the mother-tongue. This has led Mr. Innes, (though otherwise a very able antiquarian) into a capital error in his enquiry; for he supposes the Irish language, as now spoken in Ireland, to have owed a great number of words to the Latin, by which he endeavours to discredit the antiquities of Ireland. The truth, however, is, that the Latines themselves, and even the Tuscans, owed those words to the Celtic, to which the present Irish language undoubtedly approaches much nearer than those of Greece and Rome. We do not mention this as any impeachment of what Mr. Clarke has offered upon this subject; but we think his disquisition would have been more full and satisfactory, if he had carried up his observations to the similarity between the Celtic and the German, or Saxon languages, especially as he has quoted Lhwyd's *Archæologia Britannica*, and might have been assisted by some excellent modern dictionaries of the same kind. Many very pertinent observations to this purpose, too long to be inserted here, and too instructive to be abridged or mutilated, appear in the work before us.

Our author has adduced many striking passages from Ovid, to prove that the language of the Greeks, and Getes or Goths, had a great affinity to each other. Of this there can be no manner of doubt; but it can be accounted for on no other principle than that there was a radical language, we mean that of the Celts, which was split among the nations of Europe,
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and many of Asia, and varied according to provincial articulations. This seems also to be the opinion of the great fathers of etymological knowledge quoted by Mr. Clarke, particularly Salmasius, Junius, and Meric Casaubon. From what we have said, our readers, perhaps, may not agree with this author in thinking, that Mr. Sheringham advanced a paradox when he said, that in matters of language and erudition the Greeks had borrowed very considerably from the Goths. We must acknowledge, however, that the truth or falshood of Sheringham's opinion must in a great measure depend upon a matter of fact; which is, whether many Greek words do not exist among people who never could have the least opportunity of enriching their language from that of Greece; the present Irish, for instance, and the Scotch Highlanders?

Mr. Clarke believes, that the presumptive evidence arising from the nature of the Gothic language, is much strengthened and confirmed by the origin of their trade; and on this subject we think his argumentation is strong and conclusive. The Goths were undoubtedly seated on the western side of the Euxine from the most early ages. The evidence of history says, that the Greeks introduced commerce into their settlements; and therefore it may be fairly presumed, gave them weights and measures which are the standards of traffic. We must refer the reader to the original work for the many curious and instructive observations which our author has made upon the commercial intercourse between the Goths and the Greeks. He is of opinion, that the Goths were descended from the Thracians, and that the Greeks and the Thracians were only different clans of the same people; and he establishes his opinion from the most undeniable proofs that antiquity offers.

Mr. Clarke, from his account of the weight and origin of the Saxon pound, draws the following conclusions. 'First of all; this is the true reason why the Saxon or English pound was called the pound sterling. Their ancestors brought it from the most eastern parts of Europe, the shores of the Euxine. They called it *Libra Esterlingorum*, the pound Esterling or Sterling *, to distinguish it from the Roman pound; which, to preserve the same distinction, was called *Libra Occidua*, or

* Sterling and Esterling are undoubtedly the same word; but not, as has been conjectured, "ex E prothetica Gallorum vocibus litera S incipientibus non raro addita, uti in *spiritus, esprit; scutiger, escuyer*." This addition was very common in the Franco-gallic, but not in the Saxon. The Saxons usually dropt the initial E in words borrowed from other languages;

the Western pound. In the acts of pope Marcellinus it is said, that he was deposed by the *Libra Occidua**, or Western pound; because, at the time these acts were drawn up, the Roman emperors struck out of a pound of gold seventy-two † solidi.

as, *slave*, from *esclave*; *scale*, *escailles*; *slander*, *esclandre*; *bishop*, *episcopus*. What a variety of conjectures hath been offered, to account for the use and meaning of the word *STERLING*? It has been supposed to come from Egypt, Arabia, Italy, Scotland, and almost every region and country but the right. From the merchants; from the workmen in the mint; from the castle of that name in Scotland; from the Saracenic *Estar*, or *Estaron*, a sort of coin; from a *star*, the usual mark upon Jewish indentures, or bonds; from the Saxon *fiere*, a rule or standard, and even from the bird *starling*: see Spelman, Somner, Hooper, Lowndes, &c. Gronovius, after reciting most of these conjectures, declares in favour of another, not less improbable than any of the former. “Et tamen non Solidorum, sed Sterlingorum hæc libra vocitata, quia verisimile est, tum illum nummum maxime frequentatum fuisse.” *De pec. vet.* p. 158.

* * Hi omnes sunt viri electi, *LIBRA OCCIDUA* qui testimonium perhibent . . . quoniam in *LXXII* solidorum libra occidua in reparationem surgit annus.” Labbè *Concil.* tom. i. p. 942. Scaliger was very clear in this point: “Occiduam quidem libram intelligo Romanam, quæ distingueretur ab ea, qua uterentur Constantinopolitani, qui dicerentur Orientales.” *Scal. de re numm.* p. 65. But Gronovius with some diffidence: “Commodissimum videtur Occiduam simpliciter intelligere Romanam sive Italicam . . . libram.” *De pec. vet.* p. 351.

† “Siquis solidos appendere voluit auri cocti, vi solidos quaternorum scriptulorum, nostris vultibus figuratos, appendat pro singulis unciis.” *Cod. Theod.* l. xii. tit. 70. p. 5. And thus the Justinian code: “Quotiescunque certa solidorum summa pro tituli quantitate debetur, & auri massa transmittitur, in *LXII* solidos libra feratur.” *Cod.* l. x. tit. 70. p. 5. I agree with the very learned cardinal Noris, that the *Acta Marcellini* are certainly not genuine. They allude (as he observes) to a law of Honorius, in A. D. 395. And this very passage proves the same thing: the number of solidi was not brought to 72 in the pound, till after Marcellinus's death. But to conclude from the number of solidi in the pound, that the pound itself was altered, was concluding without premises. Here the cardinal took up with the current opinion, without giving himself the trouble to examine it.

The meaning of the expression was, that the scale turned against Marcellinus by the whole weight of the Western pound; i. e. the evidence of seventy-two persons, men of weight and credit, Aurei all. It was a sort of pun, playing upon the word Pound. But the evidence of this passage is for that reason more decisive; for such allusions are usually made to things well known, and turn upon familiar expressions. Whether the acts of pope Marcellinus are genuine, or not, is a question, that I am no way concerned in. It is the same thing, with regard to this point, whether they were written in the fourth or fifth century. That they are ancient is certain; because the consequence of this real, or supposed, determination was so considerable, that the number 72 was fixed by the old laws of England, as the legal number of witnesses for deposing bishops. The laws * of Henry I. say, 'That a bishop shall not be deposed, but by 72 witnesses; and popes by no authority whatsoever. Popes were then become absolute princes, arbiters of Europe, and much above the reach of any synodical decisions: the bishops themselves were in no great danger of being deposed, when it was necessary to support the charge against them by such a cloud of witnesses.

2. This distinction of the Eastern and Western, or Greek and Roman, pounds continuing for so many ages, and in the same proportion, is an evidence that the pounds themselves were always of the same weight, without any considerable variation. Hence it follows, that bishop Hooper's, Dr. Arbuthnot's, Monsieur Eifenschmid's account of a *Mina Attica antiqua, media, &c.* are opinions taken up without any proper authority.'

[To be continued in our next.]

II. *The Ruins of Poestum, or Posidonia, a City of Magna Græcia, in the Kingdom of Naples; containing a Description and Views of the remaining Antiquities, with the antient and modern History, Inscriptions, &c. and some Observations on the antient Dorick Order. Folio. Pr. 16s. White.*

ON opening this magnificent book, the first thing which presents itself to our view, is a plate, in the title-page, exhibiting the most extraordinary inscription we ever remember to have seen; which, if we mistake not, our most learned antiquarians will find very difficult of explanation. It was copied from a sarcophagus of rough stone, about eight foot in length, and two foot and a half wide, which was found near

* "Et non dampnetur præsul, nisi in 72 testibus, neque præsul summus a quoquam judicetur." Leg. Sax. p. 237.

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this antient city. The learned, it seems, are by no means agreed in their conjectures about it. They have not even determined whether the characters are the letters of any alphabet, or hieroglyphics. Some have pronounced them Egyptian; another hath supposed them to be marks used by the Gnostics, or Basilidians; a third supposes them to be Cuphic; and our learned author is of opinion they are Phœnician, or Pelasgian. Be this as it may, we hope that our learned Society of Antiquarians will favour the world with their opinion concerning an inscription which appears so totally unintelligible to the literati of Italy.

We shall transcribe from the preface the following account of the discovery of these ruins. ‘In the year 1755, an apprentice to a painter at Naples, who was on a visit to his friends at Capaccio, by accident took a walk to the mountains which surround the territory of Pœstum. The only habitation he perceived, was the cottage of a farmer, who cultivated the best part of the ground, and reserved the rest for pasture. The ruins of the antient city made a part of this view, and particularly struck the eyes of the young painter; who, approaching nearer, saw with astonishment, walls, towers, gates, and temples. Upon his return to Capaccio, he consulted the neighbouring people about the origin of these monuments of antiquity. He could only learn, that this part of the country had been uncultivated, and abandoned during their memory; that about ten years before, the farmer, whose habitation he had noticed, established himself there; and that having dug in many places, and searched amongst the ruins which lay round him, he had found treasures sufficient to enable him to purchase the whole. At the painter’s return to Naples, he informed his master of those particulars, whose curiosity was so greatly excited by the description, that he took a journey to the place, and made drawings of the principal views. These were shewn to the king of Naples, who ordered the ruins to be cleared, and Pœstum arose from the obscurity in which it had remained for upwards of seven hundred years, as little known to the neighbouring inhabitants, as to travellers.’

In the first chapter of this work, the author gives an historical account of the city of Pœstum, which was situated at the bottom of a small bay, at about a mile from the sea, one league east from the mouth of the river Silarus, and twenty-two leagues south-east of Naples. The exact period of its foundation, as also the people by whom it was built, are matters of great uncertainty; but there is reason to believe it of the highest antiquity. It appears that when Rome was yet in its infancy, the Lucanians possessed themselves of this city; and that it

continued in their possession, till it was taken by the Romans in the 480th year of Rome, and became a Roman colony. It was afterwards a municipal town. During the government of the Cæsars, no mention is made of Pæstum by any author of credit. In the year of Christ 930 it was pillaged and burnt by the Saracens, and in 1080 almost totally destroyed by Guiscard.

Such are the principal events which the curious reader will find related more at large by this author, who carefully supports his facts by quotations from the writings of the antients. He then enumerates the famous men who were natives of this city, and concludes the chapter with several passages from the Latin poets, in which they have celebrated the roses of Pæstum. The following chapter contains all the inscriptions that have been found since the city was discovered. Such of our readers as are curious in these matters, we refer to the book itself. To this succeeds the description of Pæstum in its present state, whence we learn that it is of an oblong figure, about two miles and a half in circumference; that it has four gates opposite to each other, and that on the walls are placed here and there towers of different height; but that those which are near the gates, and which are larger than the rest, are modern. With regard to the situation of this antient city, our author observes that it must have been unwholesome, on account of the *Palus Lucaniæ* on one side, and a number of bituminous springs on the other, besides a stream of sulphureous water on the east. Hence it was necessary to convey water to the city by means of aqueducts, of which many vestiges remain.

The principal remains of antiquity are a theatre, an amphitheatre, and three temples. The two first are much ruined; but the temples are wonderfully preserved. From the architecture of these temples, our author judiciously supposes them to be of very great antiquity. At the end of this volume are four capital prints, engraved by Miller, which do him great credit as an artist. The first exhibits a general view of Pæstum in its present ruined condition, in which the three temples abovementioned are peculiarly conspicuous, together with the walls of the city and other ruins, interspersed with trees and other objects, so as to form a very agreeable landscape, and convey to the beholder a perfect idea of the place and circumjacent country. The second plate presents us with a side-view of the three temples, taken together, so as to make them form one grand object, yet so admirably contrived as to render them sufficiently distinct from each other. This is, indeed, a fine print. Plate the third, exhibits an internal view
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of the temple Amphiprostylos: this print has also great merit. In plate the fourth, we behold the magnificent temple Peripteros, which is one of the finest examples of the ancient Doric architecture we ever remember to have seen. In short, the whole work is executed with so much taste and judgment, that doubtless our virtuosi will consider it as a valuable addition to their collections.

III. *The great Christian Doctrine of Original Sin defended; Evidences of its Truth produced, and Arguments to the contrary answered. Containing, in particular, a Reply to the Objections and Arguings of Dr. John Taylor, in his Book, Intituled, "The Scripture-Doctrine of Original Sin proposed to free and candid Examination, &c."* By the late Reverend and Learned Jonathan Edwards, M. A. President of the College of New Jersey. 8vo. Pr. 6s. Keith.

THOUGH original sin is a phrase which does not occur in the whole compass of the Bible, yet the nature of the crime, and the manner in which it was committed are so fully related, that they who admit the authority of the Scriptures, make no question of the fact. The great point in dispute is, what was the effect of this transgression; or in what degree its guilt and punishment may be said to affect the posterity of Adam?

Dr. Taylor, and some of the most rational authors who have written upon the subject, have asserted, that the consequences of Adam's transgression were labour, sorrow, and mortality; and that so far, and no farther, our faith upon this article should extend.

And indeed this opinion seems to be extremely reasonable, if we only consider the history of the Fall. When God comes to pronounce the sentence of condemnation upon Adam, he says, *dust thou art, and unto dust thou shalt return*. In these words we have no intimation that Adam's guilt was to be imputed to his descendants; not a syllable of any moral corruption derived from their birth, rendering them children of wrath, and hated of God from their cradles; not a word of their becoming, on that account, liable to eternal damnation: whereas if there had been any thing of this nature intended, it would certainly have been mentioned, in order to move the offenders to a deeper humiliation for their sin, and a greater care to amend their lives by repentance. And surely the sacred writer would not have omitted any circumstance of this importance, in a place where he professedly treats of the fall
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of our first parents, the punishment of their disobedience, and the unhappy condition to which they were then reduced. From this profound silence we have reason to suspect, that all the fatal consequences usually attributed to the Fall, excepting those we have already mentioned, are rather the inventions of men, than the doctrines of revelation.

To which we may add, that our Saviour has not said a word of original sin; nor given us the least intimation, that he came to redeem us from the guilt of Adam's transgression.

Yet notwithstanding these, and *many* other objections which may be urged against the doctrine of hereditary guilt, it has been supported by innumerable writers, and insisted on as one of the most important articles of the Christian faith.

The author of this treatise, is a very strenuous defender of this hypothesis. In the first part he undertakes to prove the corruption of human nature; and for this purpose endeavours to shew, that all mankind, without exception, are guilty of sin, and that all sin deserves eternal destruction: from whence he infers, that there is an evil and destructive propensity in the human mind. This, he says, is farther manifest, in that all men sin immediately, continually, and progressively. This, he thinks, likewise appears by the great prevalence of wickedness, by the extreme folly and stupidity of all mankind in matters of religion, by the superior number of wicked men in all ages, and by the insufficiency of all the means which have been used to stop the progress of evil.

In opposition to these arguments it has been alleged, that if sin supposes a nature originally corrupt, it will follow, that Adam's nature was originally corrupt.

Our author replies, that a vicious propensity is not to be inferred from one accidental failing, but from a continued and invariable course of sinning.

It is farther objected, that there is no necessity to attribute the wickedness of mankind to any depravity of nature. Man's own free-will is cause sufficient.

In answer to this evasion, Mr. Edwards asks, how then comes it to pass, that mankind so universally agree in this abuse of their freedom? If there be no natural tendency in this case, the universal sinfulness of mankind is unaccountable.

It is said by many of the opposers of the doctrine of original sin, that the corruption of the world may be owing, not to a depraved nature, but to bad example.

Our author answers: 1st. This is accounting for the corruption of the world by the corruption of the world. 2dly. There has been given to the world an example of virtue, which,

were it not for the depravity of nature, would have influence on them that live under the gospel, beyond all other examples, and that is the example of Jesus Christ. And, 3dly, the influence of bad example without a corruption of heart, will not account for the early wickedness of children, especially those of pious parents.

Some opposers of the doctrine in question, to account for the general prevalence of wickedness, observe, that, in the course of nature, our senses grow up first, and the animal passions get the start of reason.

Mr. Edwards replies, that this scheme is attended with the very same difficulties which they who advance it would avoid: for it supposes, that the Author of nature has put the soul into such a situation, that the inevitable consequence is, a strong propensity to sin, as soon as the soul is capable of sinning.

Lastly, it is alledged, that seeing men in this world are in a state of trial, it is fit that their virtue should meet with trials; and consequently, that it should have opposition and temptation to overcome; not only from without, but from within, from the animal passions and appetites; that by the conflict and victory our virtue may be refined and established.

In answer to this objection, our author says, ' Either the state of temptation, which is supposed to be ordered for men's trial, amounts on the whole to a prevailing tendency to that state of general wickedness and ruin, which has been proved to take place, or it does not. If it does not amount to a tendency to such an effect, then how does it account for it? When it is inquired, by what cause such an effect should come to pass, is it not absurd to alledge a cause, which is owned at the same time to have no tendency to such an effect? which is as much as to confess, that it will not account for it. I think, it has been demonstrated, that this effect must be owing to some prevailing tendency. If the other part of the dilemma be taken, and it be said, that this state of things does imply a prevailing tendency to that effect, which has been proved, viz. that all mankind, without the exception of so much as one, sin against God, to their own deserved and just eternal ruin; and not only so, but sin thus immediately, as soon as capable of it, and sin continually, and have more sin than virtue, and have guilt that infinitely outweighs the value of all the goodness any ever have, and that the generality of the world in all ages are extremely stupid and foolish, and of a wicked character, and actually perish for ever; I say, if the state of temptation implies a natural tendency to such an effect as this, it is a very evil, corrupt, and dreadful state of things, as has been already largely shewn.

‘ Besides, such a state has a tendency to defeat its own supposed end, which is to refine, ripen, and perfect virtue in mankind, and so to fit men for the greater eternal happiness and glory : whereas, the effect it tends to, is the reverse of this, viz. general, eternal infamy and ruin, in all generations. It is supposed, that men’s virtue must have passions and appetites to struggle with, in order to have the glory and reward of victory ; but the consequence is, a prevailing, continual, and generally effectual tendency, not to men’s victory *over evil appetites and passions*, and the glorious reward of that victory, but to the victory of evil appetites and lusts *over men*, and utterly and eternally destroying them. If a trial of virtue be requisite, yet the question is, whence comes so general a failing in the trial, if there be no depravity of nature ? If conflict and war be necessary, yet surely there is no necessity that there should be more cowards than good soldiers ; unless it be necessary that men should be overcome and destroyed : especially it is not necessary that the whole world as it were should lie in wickedness, and so lie and die in cowardice.’

In opposition to the arguments which this writer has hitherto produced in favour of original sin ; it may be said, that the wickedness of mankind is no proof, that they derive a moral depravity from their first parents. For, taking nature as we find it, it is the same thing, with respect to man, whether the Creator has entailed this nature upon him, as a descendant from Adam, or invested him with it, by an immediate act of creation. Man has as little agency in the one case, as in the other ; is equally passive in both ; and it would have been as fully consistent with the goodness of his Maker, to have created him what he originally is, out of the earth, as to make him what he is, a descendant from Adam. It is not improbable, therefore, but that the present constitution of the human mind may be agreeable to the *original* design of the Creator, and no ways corrupted by the transgression of our first parents.

Our author thinks, that the universal reign of death over persons of all ages indiscriminately, with its awful circumstances and attendants, proves that men come sinful into the world.

This, we apprehend, is no evidence of the point in question ; unless the author could prove, that to *suffer* a temporal evil, and to be *punished* eternally, is the same thing.

The second part of this work contains observations on some particular passages of Scripture, which are supposed to prove the doctrine of original sin.

In the first section Mr. Edwards endeavours to shew, that our first parents were created with a moral rectitude of heart,

This, he thinks, appears, 1st, in that Adam's sin, with relation to the forbidden fruit, was the first sin he committed; and 2dly, in that he was, before his transgression, surrounded with testimonies and fruits of God's favour.

Allowing the truth of these propositions, we may allege that all the descendants of Adam have an equal share of moral rectitude, before they are guilty of actual sin. And thus the doctrine of original righteousness amounts to nothing.

Solomon says, *God hath made man upright, but they have sought out many inventions.* This, says our author, is a very clear text for original righteousness.

This passage, in our opinion, by no means implies, that the wickedness of mankind is the natural and necessary consequence of the Fall; but rather, that it is the result of human invention.

In the second section, Mr. Edwards endeavours to prove, that the first threatening implied a spiritual and eternal death, or a state of everlasting misery, under the wrath and curse of God.

But admitting that everlasting misery is the proper fruit and punishment of *personal* sin; we cannot from thence infer, that all mankind were rendered obnoxious to *everlasting punishment*, for a transgression in which they were *not personally* concerned.

In the third section, the author attempts to prove, that God, in his constitution with Adam, dealt with mankind in general, as included in their first father; and that the threatening of death, in case he should eat of forbidden fruit, had respect not only to him, but to his posterity.

On this topic, nothing can be more sensible and just, than the following observation of Dr. Taylor.

“ That the conduct of ancestors should affect the *external* circumstances of posterity, is a constitution just and wise, and may answer good purposes; and that representatives of civil societies, or any other persons intrusted with the management of affairs, may injure those who employ them, is agreeable to a state of trial and imperfection: but that any man, without my knowledge or consent, should so represent me, that when he is guilty, I am to be reputed guilty; and when he transgresses, I shall be accountable and punishable for his transgression, and thereby subjected to the wrath and curse of God; nay farther, that his wickedness shall give me a *sinful nature*, and all this before I am born, and consequently while I am in no capacity of knowing, helping, or hindering what he doth:—Surely any one, who *dares* use his understanding, must clearly see this is unreasonable, and altogether inconsistent with the truth and goodness of God.”

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In the three subsequent chapters, our author has collected a great variety of texts from the Old and New Testament, by which he has made a very strenuous attempt to support the doctrine in dispute.

After a long comment on part of the fifth chapter of St. Paul's Epistle to the Romans; he says, 'As this place in general is very full and plain, so the doctrine of the corruption of nature, as derived from Adam, and also the imputation of his first sin, are both clearly taught in it. The imputation of Adam's one transgression, is indeed most directly and frequently asserted. We are here assured, that *by one man's sin, Death passed on all*; all being adjudged to this punishment, as having sinned (so it is implied) in that one man's sin. And it is repeated over and over, that *all are condemned, many are dead, many made sinners, &c. by one man's offence, by the disobedience of one, and by one offence.* And the doctrine of original depravity is also here taught, when the Apostle says, *by one man sin entered into the world*; having a plain respect (as hath been shewn) to that universal corruption and wickedness, as well as guilt, which he had before largely treated of.'

In the third part, the author observes, that the representations of the redemption by Christ, every where in Scripture, lead us to suppose, that *all* mankind are *sinners*, and redeemed from *sin*. But this representation, he thinks, is not consistent with the opinion of those who oppose the doctrine of original guilt; because with respect to personal sin, a very great part of mankind, viz. infants, live and die perfectly innocent.

The truth of the doctrine of original sin, is, likewise, he tells us, very clearly manifest from what the Scripture says of that *change of state*, which is represented as necessary to an actual interest in the spiritual and eternal blessings of the Redeemer's kingdom.

The Scripture, we confess, speaks of a *new creature*, a *new man*, &c. but a *new creature*, in the language of the apostolic writers, is a Christian converted from a state of heathenism. The dispensation of Christ is as it were a new creation, a state, the principles and maxims of which are totally different from those of the heathen world. This great alteration and sudden transition from a life of heathenism to the discipline of Christ, from pagan darkness to divine light, from the power of Satan unto God, from the pursuits of animal life to the love of holiness and purity, are properly and emphatically expressed, by being *begotten, born again, or regenerated*, becoming *new creatures*, and *new men*. A change of evil habits and customs is all that seems to be required in order to become a worthy member of

the kingdom of Christ. We do not find that it is necessary, nor indeed is it possible, for any moral agent to change his *nature*.

In the last part objections are answered. But we shall not extend this article any farther, as what we have already said may be thought sufficient, by the generality of our readers.

This work is the production of an able writer, and contains as much as can well be urged in defence of the doctrine of original sin. But the author has applied several passages of scripture to the depravity of nature, which evidently relate to the personal wickedness of mankind.—Thus, according to our apprehension, human nature is unreasonably depreciated, and Adam unjustly charged with the iniquity of his descendants.

IV. *Critica Hebræa: or, a Hebrew-English Dictionary, without Points: in which the several Derivatives are reduced to their genuine Roots, their specific Significations from thence illustrated, and exemplified by Passages cited at Length from Scripture, the several Versions of which are occasionally corrected. The Whole supplying the Place of a Commentary on the Words and more difficult Passages in the sacred Writings.* By Julius Bate, M. A. Rector of Sutton, in Suffex. Quarto. Pr. 18s. Folingsby.

IT gives us pleasure to find, that the learned are now generally agreed in rejecting the Hebrew points. Mr. Parkhurst some time since published a lexicon without them, and Mr. Bate has followed his example.

We cannot, however, agree with this writer, in what he says concerning the use of the Oriental dialects, in the interpretation of the Hebrew scriptures. He tells us, that he has not amused himself with Syriac or Arabic etymologies of Hebrew words; that we may see, by the Chaldee in Daniel, what little dependence there is upon the identity; and that, without this, we might as well fetch the derivation from the Dutch, and construe the Bible by a Dutch dictionary, as by an Arabic one.

The learned Dr. Hunt, having considered this point in a dissertation, *De Utilitate Linguae Arabicæ*, says—*En summam linguarum Orientalium, non dicam, convenientiam, sed et cognationem, imò, si ita loqui liceat, UNITATEM!* And again: *Pro certissimo habere potestis, nihil esse in universâ rerum naturâ, quod ad veram Hebræismi Biblici cognitionem magis conducit, quàm ejusdem cum Arabicâ, Syriacâ, cæterisque Orientalibus linguis affinitatem probe intellexisse*—*Hæc lingua [scil. Arabicâ] affini suæ Hebrææ, inopi jam incultæque, tam feliciter succurrit, totque ejus non tantum voces, sed et vocum significationes, per immensum fere sæculorum decursum, puras atque integras conservavit, ut qui vel mediorem ejus peritiam*
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cum Hebræicis studiis conjunxerit, ne illum audacter affirmare auserim, majores in verâ sacri idiomatis cognitione, intra unum vel alterum annum, progressus facturum, quàm si, necessario hoc auxilio destitutus, meræ commentatorum, utcunque aliàs doctorum, lectioni, per totam vitam incubuerit. Schindler, Ludovicus De Dieu, Ravius, Hottinger, Bochart, Pocock, Walton, Castellus, Erpenius, Schultens, and many others, have made observations to the same purpose. But they who have the *Lexicon Hebraicum Selectum Joban. Clodii*, or manuscript copies of Schultens' Hebrew Lexicon, have such instances of the utility of the Arabic in the interpretation of scripture, as must evince the unreasonableness of objecting to the use of that language in the compilation of a Hebrew dictionary.

The Hebrew dialect is entirely confined to the books of the Old Testament; and there are some words of singular occurrence, whose significations are best explained by comparing them with the same words in the Arabic. Our author himself allows, that it is no easy matter to settle the primary idea, sense, and notion of each root. A lexicographer then should use all the helps he can meet with in his etymological investigations: and in the Arabic language we have the advantage of several excellent lexicons.

Mr. Bate is a professed admirer of the late Mr. Hutchinson, and frequently refers his reader to the works of that author. Under the article כְּרִיב he says: 'This word occurs only as a noun, and is the name of the hieroglyphical compound figure of the four animals on the ark; as also of the *three agents* of the firmament, when spoke of, as figures of the Divine Persons, and their power and agency. The whole scheme of redemption, and the attributes, and the distinct parts of the persons in Jehovah, in the œconomy of the Christian covenant, and so the whole Bible, were described in this, the first way of writing; and the statue, with all its appendages, set up at Eden, as the original record, and lively oracles of God, for the benefit of Adam and his posterity, who never were without this book of the law, till God fulfilled it on earth; and never can be now, since God has been pleased to describe it in the sacred writings. It is an incredible number of lyes the apostate Jews have told us on this head, to blind and mislead us. But as the Christian church has *always* been sensible of the great importance of this divine statue, calling the animals in it, *figures of the business of the Son of God*, [Vide Irenæus, p. 221. Edit. Grabe; and Pererius in Apocalypsin, Colon. Agrip. 1620. p. 842, 3.] it cannot but be of real service to the cause of truth to illustrate and explain it. Mr. Hutchinson set heartily to this great work, and removed the veil, and laid open the ark

of God to the prying, curious, and humble Christian, who, with amazement, beholds here *The Eternal Three* pourtrayed to fight as in covenant for his salvation, and invested with glory, might, majesty, and dominion. But, as if a curse were still to attend the looking into these sacred mysteries, the mouths of friends and foes have been open, with every thing but argument, against Mr. Hutchinson for his pious labours. The press and the pulpit have sweated with opposing him—nay the pulpit stunk with the nauseous stuff that has been thrown at him for it. Whoever would see the evasions the enemies of Christ have thrown out as blinds on this subject, which are as full of malice as they are void of sense and consistency, may read many of them in Dr. Sharpe's *Cherubim*; who, though he neither understood what the prophets have written about them, nor what the enemy hath opposed, nor even what he has written himself, but hath followed his guides in their inconsistency and wilful blindness both, hath done enough to shew, that the Jews were as well aware, as some who call themselves Christians are now, of what importance this hieroglyphical evidence is to the cause of a Trinity in Unity; the incarnation of the Lion of the tribe of Judah; and sanctification of the Holy Spirit.'

We leave our readers to make their own remarks on this paragraph.—In the course of this work our learned author labours as a commentator, as well as lexicographer; and not only illustrates some obscure passages, but also enriches his dictionary with several profound disquisitions on the scripture philosophy in *Genesis*, on symbolical representations of *the Triune God*, etymological evidence, and other matters.

אלהים *God, or Gods*, he says, is derived from **אלה** *an oath, or curse*; and that Jehovah took his name from this act, is plain, he thinks, from Deut. xxix. 13. where God brings the Israelites into his *Ale*, that he might be *Aleim* to them, and they his people; or that he might be *confederate* with them against all opposers of the law, or covenant of grace; and that consequently *sworn* friends, allies, or confederates, is the import of the title. He likewise tells us, 'that it is the mystery of the Trinity in Unity, which is pointed out by this, and other names of God being in the plural number.'

אלה also signifies *an oak*, 'as a memorial, he says, of the oath and covenant of God.'

The oath therefore, we are to suppose, furnished the world with proper names for *God* and *an oak*. If the reader is not satisfied with this etymological process, he must have recourse to the works of Mr. Hutchinson, to which he is referred.

שמים, *the heavens*, according to Mr. Bate, is derived from שם, *to place, or dispose*; and the noun is regularly *placers, disposers, orderers*; implying their power over other things.

He adds, 'Mr. Hutchinson has suggested a farther reason, because they are the *names or substitutes* of the persons in Jehovah. That *light* is the name of one person, and *spirit* of another, and *fire* also used as a name of God, see in Mr. Hutchinson's works, at large.'

The plural of שם, *a name*, is שמות, from which שמים is a word absolutely distinct; and therefore it is absurd in the Hutchinsonians to confound these ideas. The true sense of the root is preserved in the Arabic: radix שמה, says Gjaharius, *signat altitudinem*.

Speaking of the *solar light*, Mr. Bate informs us, that it is, in substance, air melted, thin, fine, subtle, and *formed out of darkness by the action of fire*, at the orb of the sun; and having quoted several passages from the Old Testament, in which it is said, *The sun shall be turned into darkness, &c.* He thus proceeds: 'This is the grand secret of philosophy; and if the light can be turned into darkness, and consequently the darkness be changed into light again, as light was made out of the darkness upon the face of the deep at first, then the cause of motion will lie level to every capacity; and we shall see what that expansion, or expansive force is, Moses ascribes the movements of this system to. And all the heterodox notions and idolatrous images of Dr. S. Clark, Sir I. Newton, the other Deists or Atheists, as well as Arians and Socinians, will fall together. It is a short question, whether air can become light, and light air and darkness again; whether light and darkness are consubstantial, or are air in different conditions. God says they are, and are changeable into each other by the *stagnation or fluidity* of their component atoms.'

After this quotation the reader can have no doubt, but that, if he wants to know the true movements of the solar system, or examine more deeply into the secrets of nature, he must apply to Rabbits Hutchinson and Bate. These renowned mystagogues will moreover give him 'the necessary keys to open the treasures of knowledge locked up in the Hebrew tongue;' they will, as our author expresses himself, 'remove the veil, and lay open the ark of God;' they will give him 'a true sight both of the mystical imagery on the lid of it, and of the Christian truths, which the golden pot, Aaron's rod, and the tables of the covenant contained in them.'

V. *The Works of Horace, in English Verse, by Mr. Duncombe, Sen. J. Duncombe, M. A. and other Hands. With Notes Historical and Critical. The second Edition. To which is added, many Imitations, now first published. 12mo. Pr. 12s. White.*

THE editor informs us, that having, for above thirty years, amused himself, at different times, by translating now and then an ode of Horace, as it happened to strike his fancy, he at last entertained the thought of completing the four books of Odes, and the Secular Ode, partly from his own translations, and partly by adopting such versions and imitations as he despaired to equal; that by the assistance of his son he was enabled to accomplish this design; and that afterwards, by the advice of some learned friends, the Epodes, Satires, Epistles, and Art of Poetry were added, in order to make the work complete.

In this edition about fifty new Imitations are inserted; and most of the Satires and Epistles, that were in blank verse, are put into rhyme.

None of the Odes are here translated into the common heroic measure. This, as Mr. Duncombe observes, would have been improper, as they were originally designed for music: a circumstance to which some of our best translators have not attended.

In the new *translations* the authors have attempted to trace the original as closely as they could, consistently with the genius and elegance of the English language; and have taken particular care to avoid one fault, which, though countenanced by modern practice, is always offensive to a judicious ear; that is, the promiscuous use of *you* and *thou*.

In many of these Imitations there is the true Horatian spirit. Several of the Odes, which are mere *bagatelles*, seem to be enlivened by a new application, and additional touches of delicacy and humour. Others, which commemorate the victories of Augustus, are happily accommodated to some of the late remarkable achievements of the British arms. But as we have here the productions of many * different writers, it is not to be imagined that they are all distinguished by an equal share of poetical

* Mr. Dryden, Mr. Pope, Dr. Swift, Bishop Atterbury, Mr. Prior, Mr. Walth, Lord Roscommon, Sir Richard Steele, Mr. Pitt, Lord Corke, Dr. Lowth, Mr. B. Booth, Mr. Hamilton of Bangour, Mr. I. H. Browne, Dr. Johnson, Dr. Broxholm, Mr. G. Jeffreys, Mrs. Carter, Mr. Hughes, Dr. Marriot, Mr. Mulso,

poetical merit. Some of them are evidently inferior to the translations of Mr. Francis; and, without doubt, this collection might have been improved, if the compiler had been at liberty to select his materials from the works of all his predecessors.

In a note on the following Ode, Mr. Duncombe observes, that the judicious translator has given us the genuine sense, with the spirit and delicacy of the original.

TO MÆCENAS.

By Sir JEFFERY GILBERT, *Knt.*

Late Lord Chief Baron of the Exchequer.

- ‘ Dire Hannibal, the Roman dread,
Numantian wars, which rag’d so long,
And seas with Punic slaughter red,
Suit not the loftier Lyric song.
- ‘ Nor savage Centaurs, mad with wine,
Nor earth’s enormous rebel brood,
Who shook with fear the powers divine,
’Till by Alcides’ arms subdu’d.
- Better, Mæcenæ, thou in prose
Shalt Cæsar’s glorious battles tell;
With what bold heat the victor glows,
What captive kings his triumphs swell.
- ‘ Thy mistress all my muse employs;
Licinia’s voice, her sprightly turns,
The fire that sparkles in her eyes,
And in her faithful bosom burns.
- ‘ When she adorns Diana’s day,
And all the beauteous choirs advance,
With sweetest airs, divinely gay,
She shines, distinguish’d in the dance!
- ‘ Not all Arabia’s spicy fields
Can with Licinia’s breath compare;
Nor India’s self a treasure yields,
To purchase one bright flowing hair:

Mulso, Mr. Rogers, Mr. Shard, Mr. S. Jenyns, Sir Jeffrey Gilbert, Mr. Roderick, Mr. E. B. Greene, Mr. Fawkes, Mr. W. Cooper. Mr. Nevile, Mr. Needler, Mr. Harrison, Mr. Cuffe, Mr. Whalley, Mr. Say, Bishop Stone, Mess. and Mrs. Duncombe, and many anonymous writers,

‘ When

' When she with bending neck complies
 To meet the lover's eager kifs,
 With gentle cruelty denies,
 Or snatches first the fragrant blifs.'

Book ii. Ode 12.

We have no occasion to detract from the character which the editor has given of this translation ; yet we will venture to say, that there is as much delicacy and vivacity in the following Imitation *, (though not admitted into this collection) as there is in any of those which are here inserted.

*To Lord *****.*

Of battles won, and kings in chains,
 Let other poets sing,
 To nobler themes, in nobler strains,
 More lofty sweep the string.
 Too harsh are those for me : my youth
 A gentler goddess warms,
 To sing of innocence and truth,
 To sing Licinia's charms.
 Licinia, chearful, easy, gay,
 Amid the virgin throng,
 Who blushes not to join the play,
 The jest, the dance, the song.
 O say, what hearts thy beauty fires,
 When in the dance you move ;
 When heav'nly gracefulness inspires
 The tenderness of love ?
 Wou'd you, my Lord, for all the ores
 Arabia's mines contain,
 For all the yellow waving stores
 That gild fat Phrygia's plain ;
 For these, for all that's rich or rare,
 'Twixt Ganges and the Rhine,
 Wou'd you, from bright Licinia's hair,
 A single braid resign ?
 While on her neck it loosely plays,
 (Her neck tow'rd's you reclin'd)
 While ev'ry look and gesture says
 She's going to be kind ;

* Vide Student, Vol. i.

Now glowing with disorder'd charms,
 Majestically coy ;
 Now springing eager to your arms
 To snatch the hasty joy.

The last ode of the first book is one of those *bagatelles* to which we alluded above. This imitation of it is not amiss :

To a COOKMAID.

- ‘ The neatness of Batavian Frows,
 Their mops and pails in endless rows,
 I hate, and suffer in this room,
 A duster only and a broom.
- ‘ Each Saturday, on hands and knees,
 Scour, scrub your kitchen, if you please ;
 But where I sit, and where I lie,
 ‘ This floor, Rebecca, shall be dry.’

The fourteenth ode of the second book, On the mortality of the human race, is humorously applied by the late Lord Corke to the fate of literary productions.

Eben, fugaces, &c. imitated.

- ‘ How swift, alas ! the rolling years
 Hasten to devour their destin’d prey !
 A moth each winged moment bears,
 Which still in vain the stationers
 From the dead authors sweep away ;
 And troops of canker-worms, with secret pride,
 Thro’ gay vermillion leaves and gilded covers glide.
- ‘ Great Bavius, should thy critic vein
 Each day supply the teeming press,
 Should’st thou of ink whole rivers drain,
 Not one octavo shall remain,
 To shew thy learning and address :
 Oblivion drags them to her silent cell,
 Where brave king Arthur and his nobles dwell.
- ‘ Authors of every size and name ;
 Knights, ‘squires, and doctors of all colours,
 From the pursuit of lasting fame
 Retiring, there a mansion claim :
 Behold the fate of modern scholars !
 Why will you, then, with hope delusive led,
 For various readings toil, which never will be read ?

‘ With silver clasp and corner-plate,
 You fortify the favourite book :
 Fear not from worms or time your fate !
 More cruel foes your works await :
 The butler, with th’ impatient cook,
 And pastry-nymphs, with trunk-makers, combine
 To ease the groaning shelves, and spoil the fair design.’

The seventh Ode of the third book is imitated with great humour and ingenuity by an unknown hand.

To Mrs. —————

‘ Weep not, O peerless wife ! in vain,
 Your dear, whom distant lands detain,
 Your kind, your constant spoufy ;
 Bless’d with the forfeit wealth of Spain,
 Kind gales will give him us again,
 And from affliction rouse ye.
 Still, though remote, his love is true,
 Sole empress of his heart are you,
 No other she can win him ;
 For you he wastes cold nights, I know,
 In tears, and tossing to and fro,
 As if old Nick was in him.
 The toilet-damsel, where he lives,
 Tells him how sore her lady grieves,
 At his unkind disdaining ;
 Says, ill-tim’d virtue never thrives,
 Decries the homely love of wives,
 And deafs him with complaining.
 She sets before his eyes by rote,
 How prudish Joseph lost his coat,
 And far’d yet worse, refusing ;
 Nor is poor Peleus’ case forgot,
 Who (troth !) had well nigh gone to pot,
 For proffer’d love misusing.
 With tales encouraging to sin,
 She thus eternally puts in ;
 He sighs for you, and hears ’em ;
 Yet never she his heart could win,
 Firm as a rock he yet has been,
 And dangers, he ne’er fears ’em.

You,

- ' You, in return, his wife so fair,
Of neighbour Tinsel should beware,
That constant, civil teaser ;
A wife like you, oblig'd so far,
Your absent Harry's only care,
No foreign vows should please here
- ' His 'broider'd coat, his clouded cane,
His air in taking Spanish plain,
His most prodigious breeding ;
Full many a dame these arts have ta'en,
Forgetful of her absent swain,
For want of timely heeding.
- ' Shut then the door, at early night,
Nor give a look, nor show a light,
Though forty kits are squeaking :
Here, to be cruel still is right ;
Ev'n though he raves, and swears downright
His very heart is breaking.'

" Quo me, Bacche, rapis, &c." is thus inimitably translated by an anonymous writer.

- ' Whither, Bacchus, wouldst thou bear me ?
To what grott or hallow'd grove ?
Say, what sacred cave shall hear me
Sing great Cæsar, son of Jove ?
- ' Where, enraptur'd, shall I raise him
To the synod of the sky ?
In unrivall'd songs I'll praise him,
High as mortal strains may fly.
- ' Full of thy inspiring potion,
Glowing with a new-born fire ;
All my soul, in wild commotion,
Louder notes shall wake my lyre.
- ' Thus amaz'd, on airy mountains,
Rous'd from rest, thy votaries glow,
Viewing Hebrus' fabled fountains,
Rhodopé o'erwhelm'd with snow.
- ' How its solemn prospects please me,
Wandering through the silent grove !
What ecstatic transports seize me,
While o'er craggy rocks I rove !

Hear

- ' Hear me, Bacchus ! power victorious
O'er the fierce lymphatic train ;
Nothing groveling, nor inglorious,
Shall my sacred song profane.
- ' Though th' advent'rous theme alarm thee,
Still, my muse, be blithe and gay ;
Let the thought of danger warm thee ;
Vine-crown'd Bacchus leads the way.'

As Messieurs Duncombe are principally concerned in this work, our readers, doubtless, will be glad to see how they have preserved the native excellencies of the Roman poet. For this purpose the following extracts may be sufficient.

TO L O L L I U S.

By Mr. D U N C O M B E, sen.

- ' Think not, my Lollius, that the song
Shall perish, which I chant, along
Rough Aufidus's sounding shore,
With art, to Roman ears unknown before !
- ' The noblest wreat'h though Homer claim,
Yet Pindar swells the trump of fame :
The grave Stesichorus still charms,
And still to battle, bold Alcæus warms.
- ' Simonides, with soothing flow,
Trills forth his soft melodious woe ;
And blithe Anacreon's sportive lay
Still lives, in spite of Time's destructive sway.
- ' Enchanting Sappho's Lyric muse
In every breast must love infuse ;
Love breathes on every tender string,
And still in melting notes we hear her sing.
- ' Not only sigh'd the Spartan fair,
Charm'd by a lover's graceful hair,
Whom splendor, pomp, and rich attire
Fondly allur'd to fan the fatal fire.
- ' Nor Teucer was the first, who knew
With skill to bend the Cretan yew.
Troy more than once has been destroy'd,
And vengeful gods to raze her walls employ'd.
- ' Not great Idomeneus alone,
And Sthenelus deserve renown :
Others before as boldly fought,
And actions worthy of the Muses wrought.

And

- ‘ Not Hector first, profuse of life,
Bore glorious wounds to guard his wife,
And singly clear’d th’ ensanguin’d field,
His much-lov’d boy and aged sire to shield.
- ‘ Before Atrides, brave in fight,
Reign’d many kings; but endless night
To all denies our tears and praise,
For never were they grac’d with sacred lays.
- ‘ If worthy deeds no glory gain,
Ah! what avail your cares and pain?
Virtue conceal’d, unknown to Fame,
From Indolence scarce differs but in name.
- ‘ You shall not with the vulgar throng
Pass silent, unadorn’d in song:
Your various toils shall crown my page,
And baffle envy and forgetful age.
- ‘ Let Fortune smile, or prove unkind,
You still maintain a steady mind;
Attractive gold which all obey,
Your purer honour would in vain betray.
- ‘ Not only consul for a year,
But long as, faithful and sincere,
With noble pride you bribes despise,
And a fair fame above all treasure prize.
- ‘ Stile not those happy who abound
In wealth, with stores profusely crown’d:
To him alone that name be given,
Who rightly knows to use the gifts of Heaven;
- ‘ Hard poverty who dauntless bears,
But, more than death, dishonour fears,
And for his friends or country’s good,
Would generously dare to spill his blood!’

Book IV. Ode 9:

There are undoubted marks of a poetical genius in this translation. The fourth stanza, in particular, is expressed in tender and pathetic language. But the passage, in which Hector is represented as guarding his *wife* and *boy*, has a ludicrous air. The meaning of *conjugibus puerisque*, in the original, is more extensive: Hector fought for his country.

This ingenious writer has generally preferred a close translation. Upon this account many of his versions are too prosaic. Horace writes with ease and elegance, a warmth of

imagination, and a spirit of gaiety ; and these characteristics ought to distinguish his translators.

The same Ode imitated by Mr. J. Duncombe.

' To the Right Honourable John Earl of Corke.

Think not, my Lord, these strains shall die,
 Or sink in Lethe's stream ;
 No—they shall Time's rude grasp defy,
 Protected by their theme.
 Though foremost in the lists of fame
 We matchless Milton place,
 Yet long will Pope's distinguish'd name
 The Muse's annals grace.
 Though Nature's own heart-melting lyre
 Immortal Shakespeare won,
 Still deigns the goddess to inspire
 Her favourite Richardson.
 Our Edwards and our Henries praise
 Grows with increasing years,
 And Britons shall attune their lays
 To Cressy and Poitiers ;
 Yet shall each veteran chief with flowers
 Bestrew his Anna's shrine,
 And long to Fame shall Blenheim's towers
 Their Marlborough's deeds consign.
 Before great Alfred, we could boast
 Of Princes wise and good,
 Yet, all, by Bards unsung, are lost
 In dark oblivion's flood.
 In Marston's shades unseen, unknown,
 Conceal'd thy virtues lie ;
 Oh ! let them now, in Senate shown,
 Attract the public eye.
 Though every Muse her spirit breathes
 On thee ; and every grace
 Adorn thy brow with olive wreaths,
 Familiar to thy race ;
 Yet now the converse of the dead
 For active scenes decline ;
 For oh ! the living want each head,
 And claim each heart like thine.
 To Laurentinum's grove retir'd,
 Thy Pliny fled from care ;
 Yet, when his country's voice requir'd,
 He fill'd the consul's chair.

Then

Then, like that consul, lend thy aid
To prop our tottering walls;
For Rome demands thee from the shade,
And hoary Nerva calls.'

1757.

Having already extended this article to a considerable length, we shall not trouble our readers with any more extracts; tho' there are several pieces in this collection which deserve particular commendation. The Imitations by the late William Hamilton, Esq; of Bangour, in Scotland; Mr. Nevile, Edward Burnaby Greene, Esq; and others, are valuable additions. The public is likewise indebted to Mrs. J. Duncombe, for an elegant imitation of the fourteenth Epode, addressed to a female friend.

In order to explain the circumstances of ancient history, and the customs to which Horace frequently alludes, the editor has added notes extracted chiefly from Dacier and Sanadon.

VI. *Debates relative to the Affairs of Ireland, in the Years 1763, and 1764. Taken by a military Officer. To which is added, an Enquiry how far the Restrictions laid upon the Trade of Ireland by British Acts of Parliament, are a Benefit or Disadvantage to the British Dominions in general, and to England in particular, for whose separate Advantages they were intended. With Extracts of such Parts of the Statutes as lay the Trade of Ireland under those Restrictions. In Two Vols. 8vo. Pr. 10s. Almon.*

SIR Robert Walpole, during the course of his long administration, was always averse to motions (though many were made) against the publishers of parliamentary debates; "Because," said he, good-naturedly, "they make better speeches for us than we do for ourselves." His observation, we believe, is very applicable to the editor of the Debates before us; for if the members of the Irish House of Commons actually delivered the speeches here assigned to them, they must be miracles for correctness of diction. The editor, however, has very candidly given us some account of the manner in which he made his collection, and which redounds greatly to his honour.

'By these debates carried on with the deepest penetration, the most extensive knowledge, and the most forcible eloquence, I was so impressed, that, after I had left the house, the voice of the speaker was still in my ears, and the sentiments I had heard excluded all others from my mind. I was impelled, as it were, by an irresistible impulse, to commit to paper what

T 2

was

was thus forcibly retained by my memory, before it should be mixed with other ideas, or in any degree obliterated by them ; when I made the attempt I found the task still easier than I had imagined, my attention was more fixed, and the deliberate recollection which writing made necessary, brought back the ideas in a slow but regular succession, and generally in the very words which had been used to express them.

* I had, indeed, upon former occasions, experienced that my memory was not unfaithful with respect to sentiment, but that with a mere succession of words, or sounds, it was not always to be trusted. I could, very early in my life remember, the principles of an argument, and the events of a story, but I found it difficult to retain mere words, when I was to learn a language, or the succession of mere sounds, when I applied to musick.

‘ Why some persons remember words and sounds, who cannot remember principles and events, in a regular series, I shall not here enquire ; but as, when we think, our ideas occur to our own minds in some terms that would express them to another : so when we recollect ideas that have been communicated to us under certain terms, those terms naturally occur with the ideas, rather than any other, being already associated with them. This seems to account for my having been able to recollect the words, as well as the sentiments, of those whom I heard speak in parliament, without possessing that mechanical kind of memory which can retain terms, not as symbols but as sounds, and which sometimes distinguishes those who discover scarce any other faculty of the mind ; for there have been persons, who, though they could repeat a discourse of considerable length delivered in a language they did not understand, after once hearing it, yet could not have comprehended the meaning of it, if it had been delivered in their mother tongue. I do not, however, pretend that I have always done justice to the speakers, either with respect to language or sentiment ; whatever is amiss, therefore, in either, must be imputed to me, though the honour of what ever is excellent must undoubtedly be theirs.

‘ When I had succeeded in recording these speeches, so much to my own satisfaction, I could not help wishing to communicate the pleasure I had received. I considered, that nothing could be a more interesting object of curiosity than the sentiments of those who have been selected by the suffrages of their country to compose the supreme council of the nation, with respect to the laws which are there formed for its government ; and that it must afford the highest satisfaction to every individual

dual to see the reason and foundation of those acts on which property, liberty, and life depend.

‘ I considered also, that, except some faint and imperfect attempts in England, this service had never yet been rendered to the Publick ; a desire therefore of obtaining honour to myself, concurring with that of benefiting others, both self-love and social determined me to make public what I collected only for my private amusement and satisfaction.’

Many striking characters of these Debates induce us to believe their substance and materials to be genuine ; at the same time, we cannot help thinking, that they are much improved by being manufactured. Those who are acquainted with parliamentary affairs, know there is a great difference between a good speech-maker and a good debater, and that they are properties which seldom meet in one person. The late Sir William Windham was the most eminent instance we remember, in whom they were united. A noble lord who now enjoys a seat in a higher house, was a very indifferent speaker, but an excellent debater. The authors of the speeches before us seem to excel in both capacities, which we are inclined to impute to the abilities of the editor, and his zeal for the honour of his country.

If it should be a doubt with some, whether it is strictly allowable for an editor of parliamentary debates to meliorate his originals, we must refer them to the practice of Cicero ; for nothing is more certain than that there is not a single oration of his, which has come to our hands as it was originally delivered. Asconius Pedianus, his best commentator, and who could not be ignorant of the truth of the fact, informs us, that the divine oration for Milo, as we now read it, was, before it was revised by its author, a paulty performance. The speeches we meet with in Livy, Sallust, and other historians, ancient and modern, no doubt, contain the stamina of their originals, and are as instructive as any part of history. The speeches of this collection, however, do not come under that description ; for we are well informed, from gentlemen of undoubted credit, that they are as genuine as they possibly could be published by the force of memory ; and we are of the editor’s opinion, that they “ discover abilities in the speakers that would do honour to any age and any nation ; and that notwithstanding their different situations, and the different circumstances in which the business of parliament is transacted, their speeches will not suffer by a comparison even with the senate of Great Britain.” It may be necessary here to premise, that the Irish parliament meets only six months in two years, and that their numbers, from their many avocations,

are comparatively few. ' These circumstances considered, (continues our author) the spirit of the debates now offered to the public, will do yet greater honour to the speakers, both with respect to their principles and their abilities; and it may safely be left to the world to determine what a figure they would make in an assembly where their eloquence would be prompted by every motive that can influence the human mind, at the same time that they would acquire all the auxiliary powers of habit, by long and frequent opportunities of exertion.

' Upon the whole, I flatter myself that these debates will not be found wholly unworthy either of the subjects, or of the speakers; yet as they were written entirely from memory, where some of the slighter traces may have faded away, I hope the Public will regard them in the same light as they would a capital picture somewhat injured, and here and there retouched by an inferior hand, yet so as nearly to imitate the colouring, and always to preserve the contour.

' In this light I would also submit them to the gentlemen by whom they were delivered, and who I hope will do me the justice to believe that I have never wilfully deviated, either from their sentiments or expressions.'

This collection contains a series of debates from the 11th of March 1763, to the 17th of April 1764; during which time the Irish house of commons met one hundred and one days. The publication itself, probably, made its first appearance in Ireland; a circumstance which probably places the English reader under great disadvantages, because he meets only with the initials of every name. It surely would have been no breach of privilege, if the ingenious editor had favoured us with a complete list of the members of the house, which must have been of great service to a British reader.

The first and second days of the session were spent, as usually in England, upon the Lord Lieutenant's speech, and the address to be presented to him by the house. When that was over, ' M. H—— F—— afterwards stood up and spoke as follows:

' Mr. S——,

' It must give every member of this house the highest satisfaction to reflect, that we now meet freed and disencumbered from the apprehensions under which we suffered the beginning of the last sessions: we have also the happiness of being acquainted with the dispositions of each other, so that no requisite is wanting for the mature consideration of what may be most for the advantage of our country, independent of every other object. It is, however, a melancholy reflection, that those who distinguish themselves by their independence, disinterestedness,

interestedness, and public spirit, those who make the advantage of their country their only object, are too often branded by the name of *faction*, and under that opprobrious appellation held forth to public obloquy and reproach, merely because they will not concur with the mean, interested, and selfish views of those who implicitly adopt the measures of a court, that they may themselves become the objects of court favour. But whatever designing knavery may pretend, or thoughtless ignorance admit, the word *faction*, as a term of reproach, may be justly retorted upon those by whom it is so liberally bestowed upon others. Those are certainly a faction, in this sense, who unite upon any selfish or contracted views, against the public or general interest, whether they are many or few: those who infidiously endeavour to extend the prerogative, under the specious pretence of supporting it, those who encourage the exercise of unconstitutional power, assumed by a minister under the colour of strengthening the hands of government, and those who concur in the distribution of pecuniary gratifications to individuals, at the expence of the nation, as a compliment to royal munificence, those and those only deserve to be stigmatized by the name of *faction*. It is certain, indeed, that they do not more mistake their own true interest than the true interest of those in whose measures they implicitly concur; as the supreme and only real happiness and honour of the prince, are derived wholly from the freedom, wealth, and happiness of his people, so the happiness and honour of a minister, if he is capable of any thing that may be truly so called, are nothing more than the reflected honour and happiness of his prince; so true it is that Providence has made the real happiness of the individual depend upon the same conduct that produces the happiness of the whole; that every vice is manifestly a folly; and he who sacrifices the interest of his country, its freedom, independance, or wealth, to any private advantage of himself, his family, or his friends, eventually betrays the very individuals he would serve, by taking away what is of infinitely more value than any thing he can give; for what, in the estimation of honesty and reason, can be equivalent to a common interest in those invaluable blessings that distinguish a free people! God forbid that I should renounce or disparage the forcible, yet tender ties of personal friendship, parental affection, or ingenuous gratitude; permit me to say, that no man in this house is more under the influence of these attachments than myself; no man has more ardent love for his friend, a stronger sense of obligation, nor warmer passions; nor do I dream that any man is bound to love those whom he has never seen more than those who are endeared to him by the ties of nature, and

of blood ; much less that he can love the public, who does not love his relations and friends, which must make, to every one not destitute of humanity, the most endearing part of it ; but, I say, that he only pursues the true interest of his friend and his relation, who concurs in every measure to secure to them that upon which every other blessing depends ; that freedom and independence, without which neither labour is profitable, nor rest is sweet ; without which gold is not wealth, nor are titles honour. The narrow minded selfish court sycophant, who, in the wickedness of his folly, sacrifices the many to the few, does, in fact, sacrifice the few with the many ; and does nothing more than involve those for whom he is willing to betray his country, in the ruin which his treachery is bringing upon it ; the tool of court faction is, like those who employ him, the dupe of his own cunning, and the scourge of his own vice. The nameless vermine, that court sun-shine quickens in the slime of venality, will soon find that the same influence which produced will destroy them ; when the moisture of that dirt, in which they crawl, is a little farther exhaled, they will find it stiffening about them ; they will first be deprived of motion, then of life, and the next gale will sweep them away with the dust in which they perished. It is not, indeed, strange that remote should be sacrificed to immediate good, when the temptation strikes strongly upon the sense, and the principles, both of virtue and wisdom, by which alone it can be resisted, are wanting ; but it is strange, and not less deplorable, that, in this country, many should be found who sacrifice their chief interest to a subordinate one still more remote and precarious ; who give away their share in the public prosperity, not for immediate riches and titles, but for mere names and shadows ; for promises never meant to be fulfilled ; for painted vapours, which appear solid only by their distance, which float in airy regions, where they can never be approached, and which vanish for ever with the light that gilds them ; nay, in this age of vanity and dissipation, men are corrupted, even by less than a promise, a trivial compliment ; a familiar and a gracious smile, or a squeeze by the hand, are deemed valuable considerations for those inestimable blessings which our forefathers procured for us, at the expence of treasure, of ease, of health, and even life itself. While this infatuation spreads among us, and its effects are proportionably more extensive and more alarming, it behoves those who are not yet circumscribed by the enchanted circle, those who have still the use of unperverted reason, and who still estimate the blessings of life by their just value, to exert themselves in behalf of their native country, and like its guardian angel “ to watch over it for
6 good.”

good." They are deeply concerned in its particular welfare, as distinct from other parts of the British dominions, and they are acquainted with its true interest, and know how it is to be pursued, which cannot be the case with those who honour us with their company from the other side of the water: this tender, this jealous vigilance is still more necessary, as it is not our happiness to have a native prince to wield a native sceptre among us, but must appear to our sovereign as we are represented by others, and receive the benefits of his administration, not directly, but as it were by reflection. As a means conducive to the good purpose, which I have endeavoured to recommend, I beg leave to move,

"That the proper officer do attend and inform this house, whether any patents, granting pensions at will, now in being, out of the revenues of this kingdom, are inrolled; and, if any such inrollments there are, that the proper officer may lay those inrollments before the house."

As we intend to lay before our readers only such portions of these Debates as are applicable to the English as well as the Irish constitution, we shall here present them with a speech made on the third day by Dr. Charles Lucas, (as we presume) against long parliaments.

"I rise up to remark a defect in this constitution no less manifest than important; the long duration of our parliaments; as the evil of this defect is self-evident, I might reasonably suppose all arguments for the proof of it to be precluded, and, as it is of the most alarming and fatal kind, I might also, with equal reason, suppose all arguments for the removal of it to be superfluous: indeed, the proof of what is already manifest, is no less difficult than unnecessary, for by what form of ratiocination could I prove the light to shine at noon-day, or demonstrate the colours which the objects round me derive from that light? yet, because there may be some, who by shutting their eyes, and involving themselves in voluntary darkness, obtain a pretence to doubt the reality of what others intuitively perceive, I will endeavour to display what all who are *willing to see, do see*, in such a manner as to make it impossible for those who love darkness rather than light, to suppose, or even pretend to suppose, the light does not shine, and that the figure and colour of the objects it makes visible, are the mere illusions of fancy.

"To drop the metaphor, sir, it is impossible to suppose that men in general will discharge their duty with a zeal, steadiness, and assiduity, when it is contrary to their interest, equal to that which they will exert in fulfilling it, when their duty and their interest coincide; the duty of a member of this house

house is infinitely the most important that can devolve upon a subject, and his interest must either be connected with it, or opposed to it, in proportion as he is dependent upon his constituents, or upon any minister, who may have formed designs, in which his constituents could not possibly concur. By the defect, which I have remarked in our constitution, a member once chosen to sit in this house, sits in it for life, or at least, for the life of the prince upon the throne; a proposition from which the following deductions incontestibly proceed; he has nothing either to hope or to fear from his constituents; but from a minister his expectations may reasonably be great: he will be tempted to oppose the measures of a good minister, merely, that he may be bought into his service, and to sell himself into the service of a bad minister for the same advantage; the minister also may afford to bid high, when he buys for life; so that a degree of virtue, which might resist a small advantage, may be surmounted by the minister, merely in consequence of his being in a situation which will make it worth his while to offer greater. Time for this iniquitous compact is also abundantly allowed, which, whatever might be the inclination and interest of the parties, would not be the case, if parliaments, instead of lasting for life, were, according to their primitive institution, to last but a year; or, according to a late regulation, for three. A representative who has a seat for life, may become an absolute stranger to his constituents, while he continues the trustee of all that is dear and important to them upon earth: he who, when elected, had a good estate in the county, or city, by which he was chosen, may, by the vicissitude natural to worldly affairs, be totally undone, and not have a foot of land in the world; his interest, therefore, in the common interest is less, and his dependance naturally greater upon those who may possibly wish to subvert it. The disposal of property will thus remain in one who has no property of his own, and the liberty of others depend upon one whose own liberty, probably, depends wholly upon his seat in parliament; there is no time in which he can be called to account for his breach of trust, no time in which a worthier man may be chosen in his room; add to this, that the sitting of a member, once elected, for life, is an injury to those who are excluded, and who ought to take their turn; it is also a perpetual check upon zealous and active public spirit; for, as man, the best man, is a mixed character, much will never be done for others, if something for self is not mixed with it; and our great poet, and moralist, has defined virtue to be that self-love which includes the good of others; he, therefore, who might exert himself upon a public and important occasion, and
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avail the public of his parts, his influence, or his fortune, if he hoped by a well-earned popularity, to obtain a voice in the great council of his country, will, perhaps, either sit wholly inactive, or at best, make but a feeble effort, if this motive is wanting. Indolence, sir, is the genuine character of despair, or of a state in which hope has no object; and how many would be actuated by hope, if our parliaments were limited to a short duration, who are now likely to be torpid for want of that vital principle, I leave every one present to determine. It is true, that now and then the door of this house is opened for the admission of a single individual by death; but all that is uncertain is, by a happy instinct of nature, deemed to be distant; and it being also doubtful in what part the vacancy will happen, the possibility is no more a stimulus to one than to all; how different would be the case if, at the end of a short period, the doors were to be thrown open for the admission of our whole number? how many hearts would then continually beat with ardour and emulation, how many assiduities would be practised, how extensive a popularity acquired, how much our constitution studied, and our interest attended to, by those who now sink, with a supine content, into the oblivion of private life, and sit, darkling and silent, in an obscure corner of the vessel, which they know they never shall assist to steer.

It would be very easy, sir, for me to shew, by citing indubitable facts from our history, that what I have endeavoured to prove *must be, has been*; that our constitution has flourished, when parliaments have been short, and declined when parliaments have been long; that bad kings, and corrupt ministers, have made the transition from short parliaments to long, and good kings, and upright ministers, the transition from long parliaments to short; but to enumerate effects as evidence of their causes, when the necessary efficiency of their causes has been demonstrated, would be like bringing evidence to prove that a man did not walk, and eat, and sleep, and transact his business, after having already demonstrated that he is dead. Let it, however, be remembered, that the first who extended parliaments to a longer duration than three years, was Henry the VIIIth, a violent and ambitious tyrant, the slave of every depraved appetite, and equally impatient of restraint from the laws both of God and man. As he knew that his arbitrary will could not be gratified, but by gaining the ascendancy over his parliament, he first contrived to make his parliament long, as the only means of obtaining that ascendancy; and the slavish obedience of the parliament, when he had thus modelled it to his purpose, is well known. It is also well known that Charles the II^d obtained a long parliament, which knew no
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rule of acting but by the will of those who gave its members their pay; this parliament obtained the name of the *Pension Parliament*, and was, perhaps, the model upon which some later parliaments have been formed. But, to wave farther particular instances, it is too notorious to be denied, that many dangerous attempts have miscarried on the other side of the water, not so much from the virtue of the parliament, as from the apprehension of an approaching election; and of this ministers have been so much aware, that the close of a parliament has always been deemed an improper time to propose any measure which is, in general, disagreeable to the people. In a word, sir, it would appear incontestibly, from the reason of the thing, unsupported by facts, and by facts without the assistance of argument, that the prolongation of the terms of parliaments weakens the security of the people, and that nothing can make it safe to repose so great a trust in any set of men, as the collective body delegates to its representatives, but the shortness of the term for which such delegation is made. But, if this is true of parliaments in general, how much greater must be the danger arising from the unlimited duration of our parliament, when we have no such barrier against ministerial influence as the Place-Bill in England? a barrier which was thought necessary, notwithstanding the limitation of parliament to seven years; and that it is less necessary to us, whose parliament is unlimited, or that with it we might more safely suffer our parliament for life, than our neighbours, is, I believe, a compliment they are very willing to pay us, but which, I believe, no friend to his country would be ambitious to receive.

‘To conclude, as, at least, an argument *ad hominem*, let me observe, that every friend to the Revolution must, consistently with his principles, declare in favour of limiting the time of our parliaments; for how absurd is it to maintain that the people have a right to make and change a king, and yet have no right to change their representatives, to whom they delegate their power of keeping the king from being independent of his people? I move, then, and I hope to be seconded by every gentleman in the house, that leave may be given to bring in heads of a bill for limiting the duration of parliaments in this kingdom.

‘Ordered, that leave be given to bring in heads of such a bill, and that Dr. L—and Mr. F— do bring in the same.

‘Ordered, that the proper officer do lay before the house the inrollments of the patents, by which the officers of the Chancellor of the Exchequer, Master of the Rolls, and Judges have been granted.’

Upon

Upon the tenth day, in a debate upon the national accounts, particularly the pensions, Mr. A. G. (we suppose the Attorney General) having made a motion for an adjournment, Mr. E. S. P. spoke as follows :

‘ As there can be no previous question moved for in a committee, the motion, for adjournment, is always considered as a previous question ; I must, therefore, declare I am so far from thinking the resolution in question will gain weight and force, by delay, that I think it will greatly lose, with respect to both ; as the fact itself is manifest at sight, we can deliberate only whether we will declare it ; and surely this can shew nothing, but an irresolution, and lukewarmness, which can neither do us credit, nor our country service. Is not the excess of expences, above our revenue, a grievance that calls for instant redress ? Is not the consequence of it equally manifest and fatal ? Ought we not to seize the first opportunity of making it known to him, from whom alone redress is to be expected ? And can delay have any other tendency, than to convince him, either that our danger is problematical, or, that we have not a proper sense of it ; will it not, therefore, tend directly to counteract the very resolution we are urged to delay, when at last it shall be made ? If a man was to see his friend drowning, would he deliberate about throwing out a rope to save him ? Would this action lose any of its weight, or force, or use, by that haste which the honest impatience of affection would naturally give it ? And would not deliberation, on the contrary, be a proof, either that no danger was apprehended, or no deliverance designed ? I confess, sir, that I cannot but see deliberation, in this case, and ours, exactly in the same light, and, therefore, I oppose the motion, for adjournment, on this occasion.

‘ Mr. C—C—. I am sorry to say, that the very reason, which has been most plausibly urged for our coming to this resolution, is with me a reason against it. It is said to be intended for the information of his majesty, but, in that view, I must declare, it appears to me, not only unnecessary, but officious. I have the greatest reason to believe his majesty is already well acquainted with the state of the finances of this country, and with the purposes to which its revenue is appropriated ; and, I have very good authority to say, that our amiable and benevolent prince will, from his truly parental tenderness for us, his loyal and affectionate people, take every method to redress whatever shall appear to be really a grievance : I will venture to say farther, that the Lord Lieutenant, who has the good of his country equally at heart, has already received such instructions from his majesty, relative to the pensions,

sions, as, if known, would effectually preclude the motion, which the honourable gentlemen, at the lower end of the house, proposed. I thought it my duty on the present occasion to mention this to the committee.

‘ Mr. E—S—P—. As I am fully persuaded of the veracity of the honourable member that spoke last, and make no doubt of his having very good intelligence, I shall readily admit what he has been pleased to advance: but, as he has not any appointment under his majesty, which can give him authority to communicate this intelligence, I think, it ought not, in any degree, to influence our determinations.

‘ Mr. C—C—. I do not presume to say, that I had any authority to communicate what I have just now mentioned to the committee, nor should I have taken the liberty to have done it, had it not been publicly said this day, by a number of gentlemen at the Castle. The gratitude that I owe to his majesty, for the gracious declaration he has made, and the high sense I have of the obligations we are under to his excellency the Lord Lieutenant, for the kind part he has been pleased to take, in this affair, animated me so far to trespass against the strict rules of propriety, as to be the first to communicate what I thought would be very acceptable to the committee, though there are many persons in it, whose employment, consequence, and experience give them a better right to have done it.

‘ Mr. P—T—, the A. G. Though I did not intend to mention this affair, at this time, yet, I now think, I am called upon to declare what I know about it. I am informed, that his excellency the Lord Lieutenant, upon his first coming to the administration here, represented the state of this country, with respect to pensions, in such a light, to his majesty, as induced him to take them into his consideration; and, I am informed, that his majesty’s Secretary of State has since written a letter to the Lord Lieutenant, which came to hand last night, empowering him to communicate to this house, his majesty’s intention, not to grant pensions upon this establishment hereafter, except upon very extraordinary occasions, either for life, or years.

‘ Mr. J—Fitz G—. I beg leave to observe, that, in my opinion, the intelligence communicated by the honourable gentleman, who spoke last, is premature, and contrary to order. It is premature, because when it is known that a parliamentary enquiry is immediately to be made, concerning the legality of granting away a very great part of the sum, annually paid in pensions, it is improper to anticipate, in this committee, a debate, which is to come on at a meeting of the
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house; and, it is contrary to order, to mention any intelligence of this kind in a committee at all. Besides, it is at all times improper, as well in the house, as in a committee, to mention the king, or his ministers, in a manner that may, in the least degree, influence the determination of this part of the legislature, in a question, upon which the public interest so essentially depends. When his majesty intends us the honour of a message, and it is brought to us by the proper officers, at his command it is our duty to receive and consider it: but when we are deliberating upon a question that comes properly before us as representatives of the people, we are not to be told that his majesty has said this, or his minister has said that, much less are we to regard the whispers of a levee, or any thing that a minister thinks fit to drop in a select junto, with a view to have it reach this house, in the course of its circulation. I express myself with the greatest zeal, on this occasion, as it certainly behoves us not only to avoid, with the utmost care, all royal or ministerial influence, but even the appearances of it.

‘ Mr. P— T—, A. G. Not to controvert what has been offered to shew that the intelligence just communicated to the committee, is premature, or contrary to order, it is sufficient, for my own justification, to repeat what I said before, that I did not intend to communicate it, and that I had not received any authority so to do; but, as some hints had been thrown out, I thought it better to explain the whole matter, than to let gentlemen go away with uncertain surmises, and conceive prejudices, which it might afterwards be difficult to remove.

‘ Mr. R— F—. Admitting what that honourable gentleman has said, with respect to his majesty’s intention, and that his intelligence was properly conveyed, I think it should by no means preclude the resolution it is supposed to render unnecessary; for, I observe, that the royal intention, as it has been reported to us, relates only to pensions for lives, or years; whereas, the great burthen upon this establishment is pensions *during pleasure*, which we seldom see revoked, because they are generally effectual for the purpose intended. It is manifest, from the uniform conduct of those to whom they are granted, that their influence is more certain, and, therefore, more dangerous, than that of others, and for this reason, as to their immediate tendency, more worthy to be the subject of an address.

‘ Mr. J— D—, made use of some arguments, in favour of the adjournment, upon which Mr. B— got up, and spoke to the following effect:

‘ I should certainly oppose the adjournment, if I had no other objection against it, than the ill use which may possibly be

be made of it; I am sorry to say, that, upon these occasions, I have frequently known six or seven gentlemen meet, who have an influence in this house, which is too often more prevalent than conviction itself. In the present case, I should be very sorry to have such a meeting, and, therefore, I am against the adjournment.

‘ The question for the adjournment was then put, and carried in the negative 80 against 71.’

We are informed by the editor, by way of note to this debate, “ that the very same question, on the very same occasion, was determined by the first division last sessions, when it passed against the adjournment 82 against 80.”

The following speech, which was pronounced on the eleventh day, by Mr. J— Fitz G—, is of such universal importance, and expressed with such force and elegance, that it must be received with satisfaction, by every British reader, who wishes well to the prosperity of both kingdoms; their interests being inseparable.

‘ Mr. S—,

‘ The pensions that are now charged upon the civil establishment of this kingdom, amount to no less than seventy-two thousand pounds per annum, besides the French and military pensions, and besides the sums paid as salaries for old, and new unnecessary employments, and those paid in unnecessary additions to the salaries of others; the pensions therefore, on the civil establishment alone, exceed the civil list above forty-two thousand pounds. It appears to have been the unanimous resolution of this house, in the year 1757, the increase of pensions was then very alarming, and, as the increase of pensions, since that time, has been very considerable, it must be now alarming, in a much greater degree. Pensions have gradually increased every year, from the time that their increase was declared to be alarming, by a solemn resolution of this house. I speak it with equal astonishment and concern, and, I think, it must astonish and concern all that hear me. There are many other circumstances that aggravate this evil. Pensions were not only increased by the ministers, immediately after the solemn declaration of this house, that they were already so great as to be of the most fatal consequence, had been communicated, in a most submissive manner, by an address, to the crown; but at a time when an expensive war increased the real exigences of the state, and when a large supply, large, with respect to the pecuniary abilities of this poor country, was required, and granted, and a very considerable national debt willingly, and cheerfully, contracted: At a time, too, when many new regiments were raised, which, as they would necessarily increase the influence of the minister, by creating new appointments,
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might well have excused us from paying pensionary gratifications: it might, reasonably, have been hoped, that our general inability, our necessary increase of expence, our contracting debts, and our increase of the minister's power, by raising new troops, the command of which would be in his disposal, would, without any remonstrance from the commons, have been sufficient to deter him from laying upon us the additional and odious burthen of new pensions; yet, unhappily for us, pensions have been increased, in proportion to the very causes why they should not increase; and, while our ability has been growing less, and the influence of the minister more, we have not only had our money given away, in new pensions, but in augmentations of the salaries that we have too long paid for doing nothing. It is always, with regret, that I discover the nakedness of my country, but, upon this occasion, I ought not to hide it: upon this occasion, I must remind you, that Ireland is not more than one third peopled; that our trade lies under such disadvantages, that two-thirds of the people we have are unemployed, and are, consequently, condemned to the most deplorable indigence; a state which cannot fail to render them wretched, in proportion as the luxury of a few has multiplied artificial wants, to which they are no strangers, but of which they have no farther knowledge than just serves to excite envy and discontent. We have neither foreign trade, nor home consumption, sufficient to distribute the conveniencies of life among us, with a reasonable equality; or to enable us to pay any tax, proportioned to our number. This island is supposed to contain three millions; and, of these, two millions live like the beasts of the field, upon a root picked out of the earth; almost without hovels for shelter, or cloaths for covering. What must become of a nation, in this situation, which, at the same time, is contracting a debt that must every year increase, by a very considerable excess of its expences above its income! What must become of a nation whose idle hands, instead of being employed, by the introduction of trade, and the establishment of manufactures, are formed into corps of mercenary foldiers, whom the unhappy community to which they belong, and to the prosperity of which their labour ought to contribute, is taxed to pay: with this aggravation, that the expence they can so ill bear, is unnecessarily increased, upon the pension principles, by the number of regiments, and officers, being greatly more than in proportion to the number of men; by the money paid to these officers being spent in another country; almost all the staff, which is very weighty, being absentees, and several of the regiments themselves being ordered out of the kingdom? What method can be found to prevent

the ruin of a state, in which these evils not only continue, but increase? What new method of taxation can be devised? Shall we tax leather where no shoes are worn, or tallow, where no candles are burnt? What tax can be raised upon the necessaries of life, where they consist wholly of roots and water? and, where conveniencies can but just be procured? What tax can be laid upon them that will not operate as a prohibition, and, consequently, can never be raised? If we cannot increase our revenue, we have but one alternative, we must either lessen our expences, or be undone: surely, it is not necessary to consider how ruin may be aggravated, to determine our choice; and yet there are many circumstances that will aggravate our ruin, if we suffer it to take place; those who have suffered in a good cause, who have sacrificed a private to a public interest, who have sustained suffering virtue, or asserted the claim of neglected merit, have derived consolation from a noble source, and have not only triumphed, but rejoiced in misfortune. Will this be our case? If we ourselves, our wives, and children, and all that are near and dear to us, are stripped of our whole birthright; if our constitution is subverted, our freedom destroyed, and the wretched inhabitants of this loyal and magnanimous country left to perish, for want, in the streets, what comfort shall we have in this dreadful day of our visitation? Can we then reflect, with the patriot's elation of mind, that we suffer for the general good of mankind? Can we sooth ourselves with the conscious generosity of having procured any important benefit to our sister country? Can we flatter ourselves with a loyalty that has sacrificed all to the gratification of our prince? or with a romantic, but noble liberality, that has lavished our whole possessions, in rewarding those who have opened new mines of knowledge, or unlocked new springs of felicity?—No; mortifying consideration! we are sacrificing ourselves to increase the folly and extravagance of those, whom opulence has already made extravagant and foolish; or to enrich the servile and the corrupt, whom it is the interest of every state to keep poor. Some private service done to the king's advisers, is the claim, the only claim, of both classes, to the vitals of our country; and, what is our consenting to pay pensions to such wretches as these, but leaving our property to those who have stabbed us to the heart! It is written, *that the wages of sin is death*; but whoever will look into our List of Pensions, will have reason to say, "That the wages of sin is Ireland." There are, indeed, on that list, two persons who have an indubitable claim to our gratitude; one in this kingdom, and the other in England; but many of the rest, on the list, are names that are no where else to be found, that blot
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the paper, and dishonour the two worthy persons, who are mentioned in the same margin: it is not, indeed, pretended that they have merit, even in the preamble of the very patent that gives them our wealth; it is there confessed that they are selected to good fortune by special grace, and mere motion: if we enquire what it was that qualified them for this distinction, we shall find, that the qualification of some, was, their having had pensions before, that were too small to gratify their vices; the qualification of others, their contributing to the vices of their superiors; and of some, their dexterity at procuring for a minister a parliamentary influence: they are of both sexes, of all countries, and of all classes: the foreigner, by having a pension for life, or years, may employ our own money against us; for, though the grant, in that case, might be resumed, yet it might, before that time, be transferred for an equivalent sum, which would be thus out of our reach: the native being worthless and corrupt, and his very demerit being his recommendation, is already actually employed against us, by secretly undermining our independence, and liberty; and both concur in draining us of money to an amount that must load us with an unsupportable debt, and terminate in our inevitable ruin. Our case, however, is not desperate; our hope is in the best of princes, the friend of virtue, the father of his people: to redress this enormous grievance, nothing more can be necessary than to acquaint him with it: to expose the delusive arts of his advisers, and convince him, by the representation I have now made, that they are sacrificing the happiness, almost the existence, of three million of his loyal and dutiful subjects, to a few wretches, of whom he is totally ignorant, and whom, if he knew, he would despise and detest. It can never be supposed, that our most gracious sovereign would concur in such measures, if he might do it without an express violation of the law; much less can it be supposed, that he would suffer the law to be violated, which he has publicly and solemnly engaged to defend. That the grant of the pensions in question, is contrary to law, I shall now prove, by incontestible evidence; and, whatever doubt some gentlemen may have, or pretend to have, about the fatal consequences of our pensions, I presume that there are none who doubt, or pretend to doubt, whether a practice should be suffered, by which laws, that immediately affect, not individuals only, but the very constitution, are trampled under foot.

‘The crown, sir, has a public and a private revenue; the public revenue it receives as a trustee for the public; and the private revenue it receives in its own right. The public revenue arises from the hereditary and temporary duties, and these

are expressly appropriated to particular purposes ; so that the crown is not a trustee with a discretionary power, but a trustee, limited and prescribed ; receiving the money, merely to apply it for the purposes to which it is appropriated. The private revenue arises from the ancient demesne lands, from forfeitures for treason, and felony, prisage of wines, light-house duties, and a small part of the casual revenue, not granted by parliament ; and, in this, the crown has the same unlimited property that a subject has in his own freehold. Now, sir, the private revenue of the crown, probably does not amount to 7,000 *l.* a year ; so that the pensions, amounting to 72,000 *l.* a year, include an illegal appropriation of 65,000 *l.* a year, of an unalienable revenue, limited to public uses.

‘ That the public revenue is thus limited, appears incontestible, by the very statutes on which the several duties that constitute it are raised.

‘ The grant for the excise is said, in the preamble, to be for “ pay of the army, and defraying other public charges, in defence and preservation of this kingdom ;” the grant of tonnage and additional poundage, “ for protecting the trade of this kingdom at sea, and augmenting the public revenue ;” and the grant of hearth-money, as “ a public revenue for public charges and expences.”

‘ This grant of hearth-money was made in lieu of the Irish court of wards, in which the crown had private property ; and on which pensions had been charged ; and, therefore, the legislature, apprehending that those to whom these pensions had been paid, might endeavour to obtain them out of this new revenue, was not content that they should only be voidable by the general appropriation of the grant in the preamble, but added a clause, expressly enacting, that all such pensions should be void : enabling the Court of Exchequer, in a summary way, to compel the grantee to re-pay all the pensions that should be received, on pretence of such grant, and inflicting a forfeiture of double the value, on every person, who should accept of such pension ; it must also be remarked, that the clause annulling pensions contains no exception in favour of pensions granted as rewards for public services ; it is, therefore, manifest that the legislature did not consider such pensions as part of the public charges ; if they did, this act would be inconsistent with itself.

‘ The act for granting the revenue of ale-licences, not mentioning the uses for which it was granted, in the preamble has restrained the crown from charging it with pensions, by an express clause.

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“ The act granting the revenue of strong water, and wine-licences, was principally intended to regulate the retail of those liquors, and not for the income, which was supposed to be inconsiderable; therefore no preamble was thought of, to declare the uses of it, nor any express clause to guard it against pensions; yet, as there is nothing in it that shews an intention of private property, the construction of this act must be governed by the usual intention of such grants; for this is the universal practice, with respect to contractions in law, as might be shewn from a hundred instances.

The grant of poundage is manifestly intended for public uses: it was originally granted in the fourteenth of Henry the IVth. to the military fraternity of St. George, for “ maintaining a military force, in defence of the English pale against rebels:” an act of the tenth of Henry the VIIth. recites, that the tax had been converted by the fraternity to *private uses*, and, THEREFORE, grants it to the crown for five years; at the expiration of this term it was made perpetual by the act now in force.

“ The Irish quit-rents, and crown-rents, were reserved on grants of lands, in which the crown had a private property; and, therefore, these rents were originally the private property of the crown; but, by the English act of the eleven h and twelfth of king William the IIIrd. it is enacted, “ that these rents shall *for ever* be for the maintenance of the government of Ireland; and that all pensions since the thirteenth of February 1688, charged or to be charged thereon, should be void.” Now, it cannot be argued, that the express exclusion of pensions proves them not to be excluded by the general appropriation of the duty; because, though the express appropriation of the duty, does exclude them, an express clause was, notwithstanding, necessary for two purposes; one was, that pensions which would otherwise have been only *voidable*, might be *void*; and the other, that pensions, granted between the thirteenth of February 1688, and the time of making the act might be null, which might otherwise have been deemed valid. It must also be observed here, that this act, like that annulling pensions on the hearth-money, makes no exception in favour of those supposed to be granted for public service; so, that such pensions cannot be pretended to be for the maintenance of government. It also appears that the legislatures, both of England and Ireland, wisely foresaw, that an exception, in favour of pensions, grounded on public merit, would be abused, by servants of the crown, and misleaders of the people; and it is manifest, that charging the revenue of Ireland with pensions, is contrary to the intention of both legislatures, in other words, *is contrary to law*.

‘ This fact, once established, totally precludes all that might be offered on the other side ; yet, I cannot help observing, that one argument, in particular, in favour of pensions is *felo-de-se* ; it is said, that pensions are useful for maintaining the dignity of the crown ; if so, no pension should be granted for lives, or years, either in possession, or reversion, because such grant tends to lessen the dignity of the crown in succeeding reigns ; some new kind of sophistry, must, therefore, be invented to frame a plausible apology for the advisers of such pensions.

‘ I think, sir, it would now be unnecessary to take notice of a letter, said to have been written by one of the Secretaries of State, concerning his Majesty’s intention, with respect to pensions, even if it had come legally before us ; I shall, therefore, only observe, that it promises nothing ; it says, as we have been informed, by those who affect to believe that it ought to preclude our present enquiry, that pensions *for lives or years*, shall not be granted for the future, *except on extraordinary occasions* : pensions, during pleasure, therefore, are out of the question ; and who but the minister is to judge of the occasion, upon which pensions are to be granted for lives, or years ? If the minister, sir, shall think fit to advise the granting such pension, for the future, he has nothing to do, but to pretend that the occasion is extraordinary, to evade the promise, in which we are now exhorted implicitly to trust. Upon the whole, as the present load of pensions is ruinous in itself ; as it is laid on, in violation of the constitutional laws of the kingdom ; as the acquiescence in such violation, is a breach of the trust reposed in us, and totally repugnant to our highest interest ; and, as we have at present no effectual promise of redress, I humbly beg leave to move,

“ That an humble address be presented to his majesty, to represent, in the most dutiful terms, that the debt of this kingdom is become very great. That the pensions, now in being, that have been placed on the establishments of this kingdom, are one of the causes of the increase of the public debt. That those pensions have been paid, and continue to be paid, out of all the revenues of this kingdom without distinction. That it appears to this house to be worthy of his Majesty’s royal consideration, whether the grants that have been made of those pensions, are agreeable to, or warranted by the laws of the kingdom, and whether the revenues of the crown that have been given for public use, ought, or can by law, be applied to pensions ; and, therefore, most humbly to beseech his majesty to order it to be made known, as his majesty’s royal will and command, to the officers of the treasury of this kingdom, that no part of the revenues of excise, customs, poundage, hearth-money,

money, quit-rents, ale licences, wine, or strong water licences, or of the additional duties, granted or to be granted in this kingdom, for any limited term, be paid or applied to any pension, or annuity, granted, or to be granted, out of, or which may any ways charge, or affect the said revenues of excise, customs, poundage, hearth-money, quit-rents, ale licences, wine, and strong water licences, and additional duties, or any of the said revenues, till it shall first be determined by a court of justice, of competent jurisdiction, that the crown may grant annuities, or pensions, out of the said revenues; and that his majesty may be graciously pleased to give his royal orders to the officers of the treasury, that no pensions be paid out of the said revenues, in any other manner, than the judgment, or decree, of a court of competent jurisdiction, shall determine to be just, and agreeable to the laws of this kingdom; and that his majesty may be graciously pleased to order his majesty's servants of the law in this kingdom, to make that defence, that the laws of the kingdom shall warrant, to every suit that shall be commenced or carried on by any pensioner or annuitant, claiming any part of the said revenues, till it shall be judiciously determined, in the most solemn manner, and by the dernier resort, that the crown may grant pensions, or annuities, out of the said revenues. That his majesty's faithful commons, nevertheless, do by no means intend, that the crown shall be deprived of the means of rewarding merit, or of conferring those bounties, on proper occasions, that the honour and dignity of the crown may require: but that his majesty's faithful commons, on the contrary, will be ready to provide a revenue, such as the condition and circumstances of this kingdom shall admit of, to enable the crown to reward merit, and, on proper occasions, to confer those bounties that may be suitable to the honour and dignity of the crown, if it shall be determined, that the present revenues of the crown, that have been given for public uses, ought not to be applied to pensions. Provided these revenues be reserved and applied to the support of his majesty's government in this kingdom only."

We shall not presume to trespass farther by giving extracts from this valuable publication, because the author's expence as well as trouble in bringing it into the world in so correct and creditable a manner, must have been very considerable. We cannot, however, close this article without lamenting the danger which attends publishing collections of this kind. We have mentioned in our reviews of Grey's Debates *, and other works of the same nature, the great benefits attending them,

* Vol. xv. p. 179 & seq.

and the wise purposes for which a stop was put to inserting any part of a member's speech in the Journals of the house, because they are records, and might stand in evidence against a member, who might see reason for changing his sentiments upon a question; but no such inconveniences can attend a liberal publication, such as that before us. The advantages of it are too evident to be insisted upon here. One we cannot omit, which is, that it is the best method by which the constituents of a member can know his abilities or sentiments upon parliamentary affairs. We must, however, despair of ever seeing a work like this executed by a member of parliament. Townshend, D'Ewes, Grey, and many others who published parliamentary debates and speeches, were, indeed, members.—But the complexion of parliament is since altered. Houses now-a-days scarcely know such a thing as an ante-meridian or a forenoon, and hunger and repletion are equal enemies to exercises of this kind, which require great industry, a quick ear, and a swift hand. Add to this, that most members at present have too much parliamentary business on their hands to trouble themselves with collecting debates. The ministerial part of the house is intent on gaining a majority, and their antagonists on encreasing a minority. Each have their revolutions and successes in power.—But we may go into this subject farther than we intend.

We shall, however, conclude, that we most earnestly wish to see as much justice done to the late debates of the British parliament, as this editor has done to that of Ireland; and we are induced to recommend his work not only for the extensive fund of political and constitutional knowledge it contains, but as a most excellent model, to be studied by every gentleman whose profession may call upon him to speak in public; for we will venture to assert, that he will here attain to a more ready and a more elegant practice of elocution than by all the precepts laid down by Cicero and Quintilian, or by any work, antient or modern, which treats of eloquence.

VIII. *The History of Miss Emilia Beville. In 2 Vols. 12mo. Pr. 6s. Noble.*

THIS novel is of the epistolary kind; a manner of writing which proves of infinite service to scanty materials, and a confined invention. The writer is at liberty to allot what portion he pleases of paper and print to sentimental reflections, moral observations, self-condemnation, self-applause, self-sufficiency, and, in short, self-every-thing, which make most comfortable ekings-out to a barren subject.

The

The reader, from the liquid composition of Miss Emilia Beville's name, can entertain no doubt of her being the very pink of delicacy, beauty, softness, virtue, and *all that*; as to her history, we have already reviewed it twenty times; for it is only a cento of other circulating-library productions of the same kind. Our heroine's first appearance is in the country, where she describes herself as happy, serene, and contented, under the tuition of a worthy indulgent aunt. Her father, mother, and sister, live in London, in the gay, fashionable, dissipated stile of life, by which Mr. Beville finds himself not a little embarrassed in his circumstances. He orders his daughter to come to town, and she obeys. She perceives her sister Caroline has an intrigue with Mr. Stanhope, a young officer who is not worth a shilling; and, notwithstanding Miss Emilia's most serious remonstrances, they take a trip together to Scotland, and return married people. After the honey-moon is over, they become most politely indifferent to each other, and he proves to be as bad a husband as a woman would wish to have. Thus one couple is fairly disposed of.

Our Emilia, mean-time, finds the foreboding of her heart too true, and that she is brought up to town to be married to Sir Joseph Beauchamp, an affected, disagreeable, covetous, old fellow, but monstrous rich. Her father has agreed to the match, as being the only method by which he can retrieve his circumstances. The merest dabbler in novel-reading can easily figure to himself the cruel conflict between inclination, or rather disinclination, and duty which struggles in the breast of Emilia. By good luck, however, her heart is not engaged, though a lord B. dangles after her, and is her humble admirer.—Sir Joseph has a brother, and a sister-in-law who is a very haughty, violent woman, and expects he will leave his estate to her husband, or his son, who is upon his travels. Sir Joseph is violently in love; but all of a sudden his fair Emilia disappears, to the amazement of her lover, her friends, and family.—Here our author does, indeed, discover a little invention: she is neither kidnapped by her lover lord B. (though he is a character proper enough for such a frolic) nor does she run away to shun the detested match; nor is she murdered, robbed, or ravished. How then, gentle reader, does the ingenious author manage this *enlèvement*?—Why, at twelve o'clock at noon, while she sends an awkward footman to bring her an additional capuchin to guard her against the cold in Hyde-Park, where she used to walk every day, she and her maid are whipped at once into a post-chaise, which drives away like lightning, and sets them down at a good creditable-looking house at some miles distance in the country.—There, reader, there

there is invention ! there is a bold stroke for you ! You may defy little Bayes himself to do better. Art thou not afraid, now, of some terrible, threatening, violent, ravishing work, and of poor Emilia's swooning, raging, exclaiming, fretting and frying ?—No such thing. The people of this mansion are all good-nature and civility. Next enters the Harlequin who is to alter this perplexing scene with one touch of his person.—While Emilia was enjoying her retirement in the best manner she could, by being indulged sometimes in a walk, and by enjoying free access to a well-chosen library, she sees a young gentleman alight at the door of the house where she is confined, who captivates her at first sight. This irresistible youth, who is equally enamoured of her, proves to be the son of Sir Joseph Beauchamp's brother, by whose means, it appears, Emilia has been spirited away into this confinement, to prevent the knight's alienating his estate from his own family by marrying her. As young Beauchamp is just arrived from his travels, the reader may naturally suppose him entirely ignorant of his father's motives for this barbarous treatment of his amiable mistress, whom he instantly sets at liberty, and very gallantly offers to escort to her aunt's house, which she determines upon visiting first, as being considerably nearer her present residence than London. Emilia, however, prudently declines his company, and sets out for her aunt's alone and unattended.

Upon our heroine's arrival at her aunt's house, she learns that she is dead, and herself monstrously in love with young Beauchamp. When she returns to her father's, she finds him possessed of a place under the government worth 800 l. a year, and no thanks for it to her old lover Sir Joseph Beauchamp. She coquets it with lord B. to try if that would break off the match, for which her father is still violent.—But it won't do. The knight is obliged to go into the country for some days, and upon his return she is to be sacrificed. Lord B. continues his assidues ; but young Beauchamp is the man, though his lordship has Mrs. Stanhope and her husband on his side. Emilia finding her fate inevitable, makes an elopement to her maid Jenny's father's house, who lives fifty miles from London, upon a curacy of 20 l. a year, without informing any of her friends, except her correspondent Miss Harriot Moleworth.

She lives with great tranquility in her humble but pleasant retreat, and becomes acquainted with lady Beverly, a rich widow in the neighbourhood, and one of the best kind of women in the world. Her ladyship grows excessively fond of our heroine, and invites her to her magnificent villa. Unluckily it

lies

lies near B. castle, which belongs to lord B. and is the residence of his sisters. Emilia informs lady Beverly of her situation, and her reasons for declining to visit that castle. Meanwhile Mr. Stanhope is run through the body by lord W. in a rencounter about a woman of the town; but before he dies, a rich uncle of his, who had discarded him, pardons him, and takes his wife under his protection. Lady Beverly carries Emilia to pay a visit at one Mr. Annesley's. On their return, their coach breaks down, and in that unfortunate nick of time, who should come to their assistance but lord B. who is in raptures at having discovered the place of Emilia's residence, and even makes honourable love to her?

While these adventures are passing in the country, Sir Joseph Beauchamp is drowning his cares in claret. As he is reeling home at three o'clock in the morning to Bondstreet, he is attacked by two footpads; but just as he is going to deliver his purse, he is rescued by his nephew young Beauchamp, who knocks down one, and puts the other to flight. This seasonable deliverance removes all Sir Joseph's former prepossessions against his nephew, on account of his brother's having spirited away his mistress, and gives inexpressible pleasure to Emilia. The first fruits of this reconciliation is a project Sir Joseph forms of a match between his nephew and the widow Stanhope, Emilia's sister. This alarms Emilia, whom lord B. still continues to teaze with his courtship. He finds a friend in Miss Smith, the worthless favourite of lady Beverly, and Emilia leaves her house to return to her friends. —Another kidnapping scene! She is conjur'd once more into a chariot by lord B. and when she recovers from her surprise and swooning, finds herself upon a bed surrounded by several mean-looking people. She is forced again into the chaise, which drives furiously off; but in passing through a village she exerts her voice, (which, it seems, she had lost when she was carried through Hyde-Park) and who should come to her deliverance, but her old and new lovers, Sir Joseph Beauchamp and his nephew? Beauchamp wounds his lordship, and carries his mistress to a neighbouring village; but Sir Joseph sprains his ankle in getting out of his chaise. He renews his ridiculous courtship, and carries her home to her father's house, where she meets with a very indifferent reception; for old Beville is still determined to force her to marry the knight. When his threats were on the point of being executed, young Beauchamp discovers his love for Emilia. His uncle turns him out of doors, and soon after falls dangerously ill, when, believing himself to be dying, he generously gives up his pretensions to Emilia in favour of his nephew, to whom he bequeaths

queaths his fortune. Sir Joseph, however, recovers, but persists in his resolution. Emilia and young Beauchamp are married, and, for aught we know, are, at this very time, the happiest couple in the world.

Such are the outlines of this novel, which is far from being defective in point of language; and though the situations of the Dramatis Personæ are common and unaffecting, as well as the incidents few and ill-chosen; yet the sentiments are virtuous; and the work itself may be trusted in the hands of the most delicate virgin, or the most scrupulous matron.

IX. *The History of Major Bromley and Miss Clifffen. In two Vols.*
12mo. Pr. 6s. Wilkie.

THIS is one of the most irregular, confused productions of the kind we ever met with; and it is with some diffidence of success that we attempt to render it intelligible to our readers.

Sir Christopher Clifffen, of Warwickshire, had three sons and a daughter. The eldest son, Henry, fell in love with and married one Miss Robinson, sister to his friend Mr. Robinson, a worthy young gentleman, but of little or no fortune. By this match he incurred his father's displeasure to such a degree, that he was disinherited in favour of his second brother, Mr. Arthur, a mean, grovelling, mercenary fellow. Mr. Henry and his wife went abroad, intending to change their name. Upon Sir Christopher's death, his son Arthur took possession of his title (mark, reader, the elder brother was still alive). Mr. James Clifffen, the third son, acquired a great fortune by trade, to which he was brought up. Miss Margaret Clifffen having three thousand pounds left her by her father, lived with her brother Sir Arthur, who was himself father to a fine young lady, about eighteen years of age, by a woman of merit, who died soon after she had brought her into the world.

Sir Arthur, on his accession to his fortune, carried the two ladies with him to London, where major Bromley, nephew to lady Hampton, gave him the use of his own house; a very agreeable circumstance to the baronet, who was passionately fond of money. This major was also nephew to an earl of Bromley, and was educated a soldier; but was in every respect a worthy man, and a fine gentleman. While he was abroad, on garrison duty, he became acquainted with Mr. Parnell, an engineer, and conceived an inclination for Miss Parnell, his handsome daughter.

Reader, this is none of your yawning, tame novels. Prepare thyself for a touch of the marvellous and the surprizing.
Upon

Upon the breaking out of the war, Parnell shipped his daughter for England, under convoy of captain Farrell, who commanded a man of war. The young lady had the misfortune, through this captain's cowardice, to be taken by a Sallee rover, who made her a slave. We shall not affront our reader's understanding so far as to describe the terrible dangers she underwent under this reverse of fortune, and the perils to which her honour was exposed from the infidels. It is sufficient to say, that a sailor escaping, announced her dreadful fate to major Bromley, who bravely set sail in an eighty gun ship, and, like a true knight errant, delivered his lady from the enchanted castle which confined her, put her on board his own ship, and carried her back to her father, without violence and without noise. The major, on his return to England, received a challenge from Farrell, for ridiculing his pusillanimity; but without giving him the satisfaction required, he exposed him afresh, with a twitch of the nose, and a sound kicking into the bargain. This scene passed in presence of captain Henry Crosby of the army, brother to captain James Crosby in the sea-service, two young gentlemen with whom the major had contracted the most intimate friendship, having been fellow-collegians at Eton school.

On the arrival of Sir Arthur at London, those two young gentlemen fell in company at lady Hampton's with Miss Elizabeth Clifffen, an antiquated, vain, ill-natured, prude, and her amiable niece, who conceived an inclination for captain Henry, which was returned on his side; so that it terminated in a mutual, and violent passion for each other. Captain James, who was more mercurial than his brother, discovering the old maid's weak side, had no difficulty in persuading her that he loved her, and thereby secured to his brother and his mistress the conveniency, now and then, of an interview. Lady Hampton perceiving that her own daughter, a very virtuous young lady, did not behold captain James with an eye of indifference, carried her out of town, by major Bromley's advice, down to her country-seat, near Chester. It happened that Parnell, the engineer, and his daughter lived in the castle there; but in so recluse a manner, that it was with difficulty lady Hampton and her daughter, who happened to see Miss Parnell, and were highly prepossessed in her favour, got admittance into their company. The mention of major Bromley removed all further difficulties, and Miss Parnell lived as a friend and companion with Miss Hampton.

The mock and real courtships between the two captain Crosbys and the two Misses Clifffen, still went on at London, where Farrell also fell in love with the younger Miss Clifffen; —
and

and his courtship being favoured by one Peterfon, a sycophant and a pandar, but an old intimate of Sir Arthur, the baronet swears that his daughter shall marry Farrell. Sir Arthur in an unlucky moment catches his sister in the arms of captain James, which produces some ridiculous circumstances. He soon after receives a visit from his rich brother the merchant, whom, being a bachelor, he durst not disoblige. The merchant was fond of his niece, Miss Clifffen; and before he left the house Farrell and Peterfon drop in, and, as murder will out, the uncle learns that his poor niece's marriage was to take place in a very few days. Before these were expired, captain James Crosby was summoned to repair to his ship at Portsmouth; but in the mean time the two brothers have a new interview with the aunt and the niece. Sir Arthur once more unseasonably interrupts them, the very night that the writings were to be drawn up for his daughter's marriage with Farrell. He breaks in upon their courtship, alarms the family, the captain draws his sword, and the house is in an uproar; at last, however, Sir Arthur locks up his daughter, with her faithful maid, Dolly, and the lawyers, Farrell, and Peterfon, arrive to execute the writings. While preparations are making for that purpose, Miss Margaret, who had discovered her lover's falshood, and that he had only used her as a stalking-horse to his brother's intrigue, breaks like a fury into the room; and Sir Arthur, to secure his daughter from her rage, is obliged, just as he is about to force her to sign the contract, to desire her to walk into the next parlour, which, very fortunately for the young lady, had a communication with the street. Miss did not lose the opportunity: she threw herself into a chair; and being carried to her uncle's house, put herself under his protection, which he readily promised.

Miss Margaret having lost her lover, was immediately courted by Peterfon, whom she married; in the mean time, the younger Miss Clifffen confesses the affection she bore for captain Henry Crosby to her uncle, who generously consents to give that lover a meeting, and to make them happy, if he found the captain deserved her hand. Sir Arthur, late as it was, hurries to his brother's house, but finds him so determined in favour of his niece, that he leaves him, very little satisfied with his visit. Upon his sending for captain Henry Crosby, he is informed that he and his brother had left the town upon the respective duties of their service.

Miss Parnell continues still at Chester, where she was insulted and traduced at a ball by captain Farrell, which obliges her to recount her story to lady Hampton; her treatment in her captivity, and deliverance by major Bromley.

Lady

Lady Hampton, at this time, receives an account of her brother lord Bromley's death, who having left no issue but a daughter, the major his nephew became thereby a peer. That young lady, who was immensely rich, but whimsical, malicious, and vindictive, had conceived an early affection for the major, which had grown up with her; and she accepted of an invitation from lady Hampton to pass some days with her, to alleviate her grief for her father, which, however, appears to have been very slight. Upon miss Parnell being introduced to her, she conceived an invincible aversion to her, because she thought she might prove her rival in the major's affections. She had a fly baggage of a woman, whom she employed on this occasion; and by making acquaintance with the mistress of a bowling-green in the neighbourhood, she discovered captain Farrell at a school-ball in Chester. She laid this intelligence before her mistress lady Mary; and by coaxing Mrs. Lloyd, lady Hampton's housekeeper, they obtained all the intelligence they could desire concerning Miss Parnell, and her connection with major Bromley. Upon this, lady Mary lays a scheme for miss Parnell's ruin, by means of Farrell, whom she receives as a lover; but lady Hampton forbids him her house. As we are not very fond of entering into many particulars which follow, it is sufficient to say, that Farrell found an agent wicked enough to kidnap miss Parnell at Liverpool, and to carry her into a vessel, with intention to land her in the Isle of Man. This ship was taken by a French privateer, the captain of which fell in love with miss Parnell, whose virtue was in great danger, when he was attacked by an English ship. An engagement ensued, in which the French captain was killed, the ship taken, and miss Parnell rescued. Captain James Crosby was on board the English ship, which was bound to an island where lord Bromley now lay with his regiment. Miss Parnell was carried thither safely about the time the major was seized with an epidemical distemper, which had swept off great numbers of the inhabitants of the island.

Here we apprehend the bookseller has been a little too peremptory with the author, by insisting upon his not exceeding the number of sheets he had prescribed for the work. He pretends that the manuscript was blotted, and that it was not legible at this period. All we know is, that the major and miss Parnell return safe and sound to London; that the two captains Crosbys, and miss Parnell their sister, prove to be the sons of Sir Arthur's elder brother; that Parnell turns out to be Mr. Robinson; and a flood of happiness and marriage breaks in upon the whole company, excepting Sir Arthur and lady Mary, the former of whom shoots himself through the head, and
the

the latter disclaiming all engagements with captain Farrell, is cast in a law suit, but is relieved by another lady proving a prior title to his person.

Such is the plan of this motley performance, which has neither plot, language, characters, or sentiment, to recommend it.

MONTHLY CATALOGUE.

10. *An Essay concerning the Cause of the Endemial Colic of Devonshire, which was read in the Theatre of the College of Physicians, in London, on the 29th Day of June, 1767. By George Baker, Fellow of the College of Physicians, and of the Royal Society, and Physician to her Majesty's Household.* 8vo. Pr. 1s. Dodfley.

THE disease which is the subject of this Essay, has, some years ago, been copiously treated of by Dr. Huxham at Plymouth, who refers the cause of it, principally, to a very gross, essential, acid salt, or tartar, with which the expressed juice of apples, whilst unfermented, abounds. That gentleman thinks, "that by long and frequent drinking a liquor of this kind, such a quantity of crude, gross tartar is thrown into the blood, that it thence becomes very acrid; and not only the blood, but, from that impure source, all the humours thence secreted. So that instead of a very soft, lubricating mucus separated by the glands, discovered by Dr. Havers, we have as it were a sharp, coagulated matter, whence arises a great pain in the joints, and impotence of their motion.— Instead of an exceeding soft lymph to moisten the nerves, a corrosive ichor; and hence epileptical attacks. Moreover, the blood being saturate with such a great quantity of salts, they attract one the other strongly, and form greater molecule than can pass through the lymphatic arteries, scarce indeed through the sanguineous capillaries; hence various obstructions, and great irritation on the nervous extremities. At length even the very bile, that variously useful balsam of the body, becomes corrupted and quite enervated by the super-abundant apple-acid, though in its natural state it was designed to correct acidity."

Dr. Baker informs us, that, notwithstanding the deference which he has always paid to the authority of this celebrated physician, he has for some time entertained doubts concerning the solidity of this doctrine. When he has considered, that there

there is not the least analogy between the juice of apples, and the poison of lead; and that this colic of Devonshire is precisely the same disease, which is the specific effect of all saturnine preparations; it has not seemed to him at all probable, that the two causes, bearing so little relation to one another, should make such similar impressions on the human body. That however much our cyder may agree with the Rhenish and Moselle wines in the circumstance of containing a large quantity of essential salt, of a similar figure, no argument from analogy will here be valid, unless it can be shewn that Rhenish and Moselle wines have ever produced the colic of Poitou in an unadulterated state. That if cyder is the cause of this disease, as being an acid, why is the colic of Poitou very little known in the Eastern countries, where the Turks, whose religion obliges them to abstain from wine, drink every day very large quantities of an acid sherbet? 'Does the experience of jockeys, says he, who, in order to reduce themselves to a certain standard of weight by sweating, are said to drink largely of vinegar, strengthen such an observation? Do we find it to be true, that children, and valetudinary people, and particularly chlorotic girls, whose *primæ viæ* abound with acid, are on that account subject to this colic? Is not a diarrhœa, or cholera, the ordinary effect of eating unripe fruit immoderately? What reason can be given, why the poorer inhabitants of the counties of Worcester, Gloucester, and Hereford, who use, as their common drink, a weak acid cyder, are subject to no such colic? Why is this disease no longer endemic in the province of Poitou? Is it that grapes are brought to more maturity, than they were formerly? Has the sun more power now, than in the time of Citois? Why, in the Bahama-Islands is this disease unknown?

'I am informed, continues he, by a gentleman, who lived there many years, that this has been the case, ever since rum has been no longer distilled in those islands. The same gentleman informs me, that the inhabitants drink very large quantities of small punch, made extremely acid with the juice of limes; the labouring people to the amount of two gallons of it every day. And lastly, is it reasonably to be suspected, that the essential salt of a vinous liquor can raise such tumults in the bowels, whether by corrupting the bile, or otherwise; when it is vulgarly known, even among the miners in Derbyshire, that patients, afflicted with this same disease, do not receive a more immediate, or a more important relief from any medicine whatever, than by taking large and repeated doses of this very essential salt, the *cremor tartari*; and when it appears, that Dr. Hillary greatly depended on it for the cure of

the dry-belly-ach in the West-Indies? Zeller, in his *Docimasia signa, Causæ & noxa Vini Lithargyrio Mangonifati*, gives an account of the revival of the adulteration of wine with litharge in the duchy of Wirtemberg, in the beginning of the present century. In this Dissertation he asserts, that though the wines in the neighbourhood of Tubinga, were as acid as vinegar, the inhabitants had long drunk them with impunity, 'till this fraud was introduced.'

Our author then proceeds to observe, that physicians who have resided some time in the hotter countries have testified, that there are no better remedies against spasms, dysenteries, and the other endemial diseases in hot climates, than the vegetable acids. From all these arguments, the Doctor infers, that it seems not to have been without sufficient foundation, that he had for some time suspected the cause of this colic is not to be sought for in the pure cyder, but in some other fraudulent or accidental adulteration. He tells us he has been informed, that in several parts of the county of Devon, it is common either to line the cyder-presses intirely with lead, in order to prevent their leaking, or to make a border of lead quite round the press, to receive the juice of the apples, and convey it into a vessel, made of wood or stone, placed underneath. And in many other places, where these methods are not used, it is common to nail sheet-lead over any cracks or joints in the presses: and likewise to convey the juice of the apples from the presses in leaden pipes. 'Moreover I am informed, says he, that it is the practice of some farmers, in managing their weak cyder, made early in the year, before the apples are ripe, to put a leaden weight in the casks, in order to prevent the liquor from growing sour; and that this cyder is the common drink of their servants and labourers.'

'These facts being ascertained, continues the Doctor, I determined to make use of the first opportunity, which might occur, of informing myself by experiment, whether or no there are really marks of a solution of lead in the cyder of Devonshire. Being therefore, in the month of October 1766, at Exeter, I procured some of the expressed juice of apples, as it flowed from a cyder-press, lined with lead, in the parish of Alington. On this I made and repeated several experiments by means of the *atramentum sympatheticum*, or *liquor vini probatorius* described by Neumann; and of the volatile tincture of sulphur. These experiments intirely satisfied me, that the must contained a solution of lead. The same experiments were made on some cyder of the preceding year. This likewise shewed evident signs of lead contained in it; but in less proportion than in the must.

It

It does honour to Dr. Baker's ingenuity, and his desire of investigating impartially this important subject, that, being unwilling to make any positive assertion, solely on the authority of his own trials, more especially as he had been under the influence of a pre-conceived opinion; he brought with him to London some of the same must which he had examined at Exeter. This must, together with some Devonshire cyder of the preceding year, which he purchased of the maker, (who assured him that he used no lead in any part of the apparatus for making cyder, except only what is necessary for composing the trough) were the subject of some experiments, in making which, he was assisted by a gentleman who teaches chemistry.

' Experiment 1. A small quantity of Devonshire cyder being exposed upon clean paper to the fumes of the volatile tincture of sulphur, became immediately of a darkish colour, approaching to black. And we could only imitate this colour by exposing a dilute solution of *saccharum Saturni* to the same fumes. A small quantity of cyder, made in the county of Hereford, exposed in like manner to the same fumes, exhibited no such appearance, until a few drops of a solution of *saccharum Saturni* were added to it.'

' Experiment 2. A small quantity of *hepar sulphuris* (prepared by digesting together in a sand-heat one ounce of orpiment, and twelve ounces of quick-lime, with twelve ounces of water, in a close vessel) being added to some Devonshire cyder, in a few minutes occasioned a darkish colour in the body of the liquor, approaching to black; and the whole became very opake. No such change was produced in the cyder of the county of Hereford, until a few drops of a solution of *saccharum Saturni* were added; when the same appearance, which was produced in the Devonshire cyder was perceived.'

' Experiment 3. To a small quantity of Devonshire cyder a few drops of *hepar sulphuris* (prepared by boiling equal parts of fixed vegetable alkali and sulphur together in water) were added; and a precipitation of a very dark colour was produced.

' When some Herefordshire cyder was treated in the same manner, the precipitate produced was as white as milk; and it was only upon the addition of a few drops of a dilute solution of *saccharum Saturni*, that a precipitate of the same colour with the former could be obtained.'

' Experiment 4. Some Devonshire cyder was examined by means of the volatile tincture of sulphur, as in Experiment 3. A very dark-coloured precipitate was obtained. A similar precipitate could only be obtained from Herefordshire cyder,

after that a weak solution of *saccharum Saturni* was added to it.

‘ Some of the must (taken from the press in the parish of Alington, as was mentioned above) treated in the same manner with the cyder, produced precipitates of a deeper black colour. This sufficiently shews, that the solution of lead in the must was stronger than that in the cyder.

‘ It is a matter of no consequence, whether the lead, the existence of which is proved, was applied to the cyder in its state of must, or in that of a vinous liquor. However, as the must afforded more considerable signs of impregnation than the cyder, it would seem probable that the lead was added to the must; and that, as the acid, during the fermentation, is in a great measure converted into alcohol, a proportional quantity of lead will consequently be precipitated.

‘ The same experiments were afterwards tried on several other specimens of Devonshire and of Herefordshire cyder. The result of them was constantly and uniformly the same as has been described.

‘ Experiment 5. In order to leave the matter entirely without doubt, an extract from 18 common quart bottles of Devonshire cyder (first strained through a cloth) which had been in my cellar more than three months, was prepared. This extract, being assayed with the black flux, a quantity of lead, weighing four grains and an half, was found at the bottom of the crucible. These experiments were made in October 1766.’

From all these experiments Dr. Baker presumes, that the existence of lead in the cyder of Devonshire is demonstrated. Let us now grant the request prefixed to the subsequent publication, *audi alteram partem*.

11. *Some Observations on Dr. Baker's Essay on the Endemial Colic of Devonshire. By Francis Geach, Surgeon at Plymouth, and F. R. S. To which are added, some Remarks on the same Subject, by the Reverend Mr. Alcock. 8vo. Pr. 1s. Baldwin.*

These observations are written in support of the theory of Dr. Huxham, maintaining that the Devonshire colic is, in part at least, owing to a predominant acid; since other acid liquors, devoid of all lead, taken when new, and in larger quantities than can be subdued by the force of the stomach, will occasion the same severe symptoms. For, that such liquors, before they have acquired a proper fineness and strength by age, are apt to undergo a new fermentation in the bowels: whereby much hot elastic air is produced, causing all those spasms and colics, which commonly afflict immoderate drinkers of

of those liquors. That the colic is seldom very frequent, unless in plentiful seasons of apples, when the common people drink immoderately of cyder, whilst yet foul and unracked from the gross lees, or in a state of absolute fermentation. That ladies who drink but little cyder, and children who drink none, are often troubled with colics. That warm autumns, which ripen the fruit and render their juices more elaborate, are less productive of this disorder than cold and inclement seasons; which may account why this disorder will rage with greater violence in one autumn, and hardly be heard of in another, though in both there might be great plenty of fruit: whereas, did it depend on the lead in the pounds, the same universal cause would always invariably produce the same universal effect; the contrary of which is proved by experience: for the colics which happen in mild and warm autumns, are hardly to be distinguished from ordinary diarrhæas, which are the natural consequences of lessened perspiration, ripe fruit, and the sweet pomaceous juices. That in the West Indies, where this kind of colic was, some years ago, very common, and often fatal, it has in a great measure abated its severity; the inhabitants having found, from experience, that the too free use of acids was the chief cause of it; and therefore it is now customary to drink their rum and water but slightly acidulated. That the same reason may be assigned why the Turks receive no prejudice from their use of sherbet, which is also made but with a small proportion of acid. That the observation of jockeys not being liable to such a disorder from drinking vinegar, may be owing to their taking it only now and then, and in small quantities; and the violent exercise they immediately use, in all probability, prevents the evils to be expected from it. That the reason why the poor inhabitants of Gloucester and Herefordshire are not afflicted with this colic, is not because no lead is used in the implements in which the cyder is made, but because the cyder itself may be less austere, and less loaded with that gross tartar, of which Dr. Huxham has taken notice. That though Devonshire cyder and the Rhenish and Moselle wines may not agree in every circumstance, they are, nevertheless, alike in one of no small consequence in the present case, which is that of their crude tartar. And that those wines do, in an unadulterated state, bring on the colic, is evident from Mons. Bouvaru's own words, as quoted by Dr. Baker: *Ces vins (sçavoir de Rhen & de Moselle) pechent souvent par trop de verdeur*; "the wines of the Rhine and Moselle often hurt by their too much acidity." That, Dr. Baker observes, (page 58) *that cyder may in time deposit the greatest part of its poison*; but if ceruse was thrown into cyder, the longer it remains there, the

more impregnated would the liquor be, and consequently old cyder would act like a poison as well as the new : but, that old cyder, well fermented, produces neither the colic nor the palsy. That it is not probable the ill effects of cyder can be imputed to the lead used in the machines in which it is made : for, that Mr. Worth, a gentleman in the north of Devon, and a great cyder maker, declares, he never knew any lead at all used in any of the pounds, and yet his tenants and neighbours are more universally afflicted with the colic than those in other parts of the country. That Mr. Ward, a very reputable farmer near Oakhampton, informs me, that last autumn all the lead in his pound (which was a very small quantity) happened to get loose from the iron spill, and was, by the moor-stone grinder, broken to pieces. This accident was not discovered, till a large quantity of cyder had run off. All this liquor, however, amounting to many hogsheads, and which (according to Dr. Baker's opinion) must have been fully impregnated with lead, has been since used without any ill effect. Two men drank twenty-two quarts of it in one day, without being in the least indisposed, which agrees with what Dr. Wall observes of the Herefordshire cyder, " that the common people will drink several gallons of it in a day, and yet be healthy and robust." So that Devonshire cyder, when fermented, has not worse qualities, than that made in Herefordshire. That in fact, not one pound in fifty has any lead at all, or not of any consequence in it. That if the cyder acted so strongly upon the lead, the lead must soon waste, and the implements often stand in need of it. That, according to Dr. Baker's proportion, a pound that makes one year with another two hundred hogsheads, must lose in solution, in one hundred years, one hundred and sixty pounds of lead : whereas the lead is not replaced once in a hundred years ; during which time many thousand hogsheads of cyder will be made. That it does not necessarily follow, because all the cyder, on which the experiments were made, turned black, that the blackness must shew evident signs of lead ; for, cyder will become black only by standing a short time exposed to the air, in a glass or silver vessel, especially when made of the fruit called the *bitter sweets*. That leaden shot, which are frequently put into bottles, in order to clean them, might have been left behind, which gave solidity to these experiments. In support of this opinion, the copy of a letter is produced from Mr. More, a chymist in Jermin-street, to Dr. Baker, relating to the experiments which had been made on the cyder of Alington. In this letter the writer informs us, that he had seen a quantity of dry matter, of a dark brown colour, which was the extract obtained from the
cyder

cyder above-mentioned. That upon his hinting some doubts as to the extract containing any lead, he was answered, that a considerable quantity had already been obtained from it; and was shewn another paper containing several globules, one of which he tried on an anvil, and found it perfect malleable lead. These the gentleman who gave them said he picked out of the extract: and being asked what degree of heat had been given to the extract, or whether he thought it had been made so hot as melted lead; he said, he thought it had not. Mr. More adds, that from its appearance, it seemed never to have suffered such a degree of heat as that in which lead melts; nor if it had, would any globules have been produced. From hence he concluded, that the globules were no other than the remains of some shot, which had been carelessly left in the bottles after washing.

The remarks of Mr. Alcock contain some critical strictures, which, as they refer mostly to some or other of the arguments above-mentioned, it is unnecessary to subjoin.

We have now exhibited the arguments on either side: and allowing each its full force, we are of opinion, that the colic of Devonshire may be produced from the different causes alleged by the two learned physicians. That it may be produced by drinking liquors impregnated with a certain quantity of lead, seems evident from the similar disorder occasioned by the Rhenish and Moselle wines, when adulterated with litharge. On the other hand, that this colic is produced by cyder, austere, undepurated, or drank in the state of fermentation, appears certain from the testimony of Mr. Worth, who declared that he never knew any lead at all used in any of the pounds; and yet his tenants and neighbours are more universally afflicted with the colic than those in other parts of the country. The question then is, to which of these two causes is it principally owing, that this colic is endemial in Devonshire? From a consideration of all the arguments on each side, we confess ourselves of opinion, that the disorder proceeds generally from the unwary abuse of cyder not properly fermented; and that the learned physician who espouses the other opinion, has endeavoured too implicitly to defend the character of acids from the injurious effects they produce, when taken in immoderate quantity. The absolute existence of lead, however, in the cyder of Devonshire, if properly ascertained, affords proof that the ingenious author was not biassed without much presumption on his side: and with regard to the remarks made by Mr. More on the experiments instituted for that discovery, they are certainly too conjectural to be decisive of the reality of a fact. But it is to be expected that more incontesti-

ble trials will be made, in a matter of so much importance which is become the subject, not only of a medical, but provincial controversy; and that the inhabitants of Devonshire in particular, and all the cyder counties, will totally remove lead from the vessels in which they make that liquor, since, though not the general cause of the malady here treated of, yet, when taken in solution, it has often been found deleterious.

12. *A Discourse concerning the Irritability of some Flowers. A new Discovery. Translated from the Italian. 8vo. Pr. 1s. Doddsley.*

The curious phenomenon here treated of, is a motion excited in the floscules of some plants on their being gently touched. The plant chiefly used by the author for his experiments was the *centaurea calcitrapoides calycibus subduplicato spinosis, foliis amplexicantibus indivisis ferratis*, one of the syngenesious plants, distinguished by Linnæus, under the title of *polygamia frustraneæ*; but he discovered a like sensitive quality in the genera of the *polygamia æquales*, such as the thistles, *cnicus*, saw-worts, *cinaræ*, bastard saffron, and burdock. For making the experiment, the author advises to cut through the whole mass of the flower, longitudinally, with a sharp knife; by which means the inside being laid open to view, one of the floscules may be drawn, with a light hand, out of its natural situation: the floscule, then, being touched, it immediately discovers sensation, and moves itself, 'bending sometimes on one side, sometimes on another; sometimes twisting itself at the same time that it descends, and that in various ways, according to various accidents, or according to the part touched, for it generally bends itself on that side. It rises again, but slower, as if a second force constrained it to set itself right; not that it returns exactly to its first high and erect situation, as before the touch. Nay, I have observed in more than one, and I am sure I do not deceive myself, a sort of beginning undulation, but so short that the whole was finished in the first effort to descend, and then in giving some slight signs of rising.

' Once touching is sufficient to debilitate the floscules, and render them unable to move themselves again, touch as much as you please. This languor lasts three minutes at most, till the floscule in this short repose is refreshed, and regains its first vigour.

' But when the floscules are more ripe, and near the time of impregnation, an accident still more entertaining than that above mentioned happens; for now the farina is mature, and the floscule, upon being touched, not only moves as before, but the point of the tower, formed of the antheræ, is seen to
open

open in its five sides, and a great quantity of the farina is driven out, which if it does not spout out like water from a fountain, it is because its small oval balls are moistened with a glue, which supports and keeps them grouped together at top, from whence but few particles fall down through the floscules, till either all that part of the farina, which cannot support itself on the point, falls whilst still fresh in a sort of cloud; or else supports itself only till the wind or the sun's beams parch and dissolve it into a dry dust. If when the floscules are nearly ripe you open the tower, but so gently that the contents may not be touched, you will find almost all the farina heaped together in the sharp point, which farina is supported by the increasing point of the stigma, and remaining there shut up, takes the conic form of the hollow. But if the floscules are not so mature, the farina is found sticking to the inside of the lower part of the tower, the top being quite empty; nay in some kinds of centaury the hollow is transparent, though not in this species under consideration, on account of its deep colour.

‘ When the flower is more ripe, or has been often touched, the point itself of the stigma comes out covered with the farina, which by means of its glue fastens itself all round; and as it advances farther, it takes up still more of the farina with its necklace or garland composed of very short threads. For we may go so far in teasing, as it were, the floscules, that not only all the stigma may come out, but even some part of the style, if we use our utmost endeavours.

‘ This always happens of itself when the flower grows old; and it is certain that the floscules must, without being touched, go through all these changes in the short course of their lives. But when they are arrived at this period, they are no longer sensitive; and, as if this was the beginning of death, from henceforward nothing but decay is seen. First, that turret of the antheræ, now faded along with the filaments, grows dry soon after the corolla, and lastly the style and stigma. When this falls, all the carcase of the machine falls too, leaving upon the receptacle that germ which is now become ripe fruit, and ripe seed, adorned with that crown of hairs which qualifies it for flying when the wind lays hold of it, after it is once loosened from the dry calyx. Those common play-things, which we call shuttlecocks, made with a crown of feathers in order to support them in the air, exactly resemble these seeds.

‘ So that the life of these flowers is nothing but an unfolding of the parts, which is followed by death. It is therefore difficult to determine the length of its life. This only I have observed, that the heats of summer shorten it; nay, at that
time

time the phænomena above mentioned are seen only in the cool of the morning; because all the floscules are become old and withered, if you put off the examination of them till the great heat comes on. Again in the spring, and very near the autumn, their life is longer, and remains whole days.'

Concerning this mysterious power of motion, the author is of opinion, that it resides no where but in the five filaments, and that too in their inward structure, independently of their natural situation; and observes, as very remarkable, that these filaments, when shortened, do not seem in the least bigger, either to the naked eye, or by the microscope, as far as can be perceived. He farther observes, that this contracting power remains longest in cool air; and these experiments are best performed by night: for when the heat is great they scarcely answer at all.

This curious discovery is an improvement in the theoretical part of Botany, and ascertains beyond any former observations, the power of motion seemingly necessary to the impregnation of the germ.

13. *An Elegy on the much lamented Death of his Royal Highness Edward, Duke of York, &c. Folio. Pr. 6d. Becket.*

This author's muse is drest in a most fashionable mourning. Her grief does not prevent him from being very poetical; but if he had been more sparing of epithets, his verses would have been much better suited to his subject. We learn from them, that he attended the duke in his first tour to Italy; that he hunted, sung, and drank with him.

- ' With him, when better fortune was his guide,
Mean follower, I thro' fair Italia stray'd;
While each pleas'd city, with a rival pride,
'To the great stranger festive honours paid.
- ' Where pleasing Florence, blest with temp'rate skies,
To careless ease the soften'd soul compos'd:
Or where, to aw'd spectators dazzled eyes,
Imperial Rome her pompous rites disclos'd.
- ' There numerous wonders strike th' astonish'd thought,
The pride of art, the boast of former days;
And curious works which modern skill hath wrought,
Daring, and emulous of antient praise.
- ' Then to our sight, where gentle Adria's tide
In broad canals luxurious Venice laves,
Trim gilded vessels shew'd their painted pride,
And costly pageants crown'd the exulting waves.

' With

‘ With him I since have urg’d the jovial chace,
 Taught wintry days in various sport to pass;
 Or, pleas’d to quicken the dull evening’s pace,
 Heard sportive songs, and fill’d the temp’rate glass.’

Though these lines are rather too flowery for the language of grief, yet several very tender strains of sorrow occur in the poem.

14. *Kew Garden. A Poem. In two Cantos. By Henry Jones, Author of The Earl of Essex, Isle of Wight, &c. 4to. Price 2s. 6d. Doddsley.*

All this author’s publications prove (and this among the rest) that he has a vein for poetry. If, like the veins of metals and minerals, it is sometimes incrustated or impregnated with more ignoble contents, he may boldly say to his brother bards, Who dares throw the first stone at me? If, like his subject, bloom, verdure, and water, are perpetually presenting themselves to our eyes, he is not to blame. His landscape is not diversified with rapid floods, towering mountains, and venerable oaks: it is therefore sufficient if his muse trips along the carpet-ground of his theme, and by the help of a botanic dictionary learns to describe the various products of the happy spot he celebrates. How great an adept Mr. Jones is in this province of poetry, the following lines sufficiently demonstrate.

‘ Behold both Indies in their varied pride,
 With Europe’s paler progenies contend,
 These specimens of paradise that glow,
 Like nature’s candidates for beauty’s palm,
 With pure unborrow’d splendor richly dress’d,
 That shame the gildings of a birth-night glare,
 In colours stolen from yon celestial bow
 When painted first, and angels mix’d the tints
 With aromatic fragrance, that might bribe
 The organs of the bless’d, and win the vote of heav’n.

‘ The rododendron, mountain laurel, there,
 That blends its blushes with the cheek of June,
 And makes our painted summer still more proud,
 Preserves, like florid youth, its morning glow;
 ’Till frightened by the fading year’s decline,
 A timid pale o’erspreads the crimson bloom,
 That in its later stages whiter grows,
 Like chearful age in snowy blossoms clad,
 That wears a second season on its head,
 And looks more pleasing in the recent change,
 When the rich roses to the lillies yield,
 And beauty’s banner in the process shines;
 By wise COLUMBUS’ northern empire lov’d,
 From thence to Britain’s fostering arms transfer’d.

‘ See

* See next the latifolia, kindred plant,
 With counter beauties mark the varied scene;
 In lively red, in scarlet mantle priz'd,
 That blooms illustrious in the sunny ray,
 And glads the bright assemblies of the year;
 Like sprightly youth in vivid colours clad,
 The radiant robe of light's exulting morn,
 Put on by Fancy in its fervid dance,
 When led by vigour through the wanton maze,
 'Till grave reflection, with her thoughtful tinge,
 And sober drapery, deepens every die,
 And late to purple honours changes all.

* The mirto there from hot Jamaica comes,
 Pimento call'd, with spicy fragrance blest'd,
 A foe to flatulence and vapours crude,
 Whose essence warm dispels th' imprison'd pest,
 And opens wide the gate to health and joy;
 By Europe honour'd, and by learning lov'd.

* Banana next, sustaining plant, behold,
 In rich Arabia born, with all its virtues fraught,
 That vital manna of the Western Ind,
 The bread of millions shed from Nature's hand,
 And worshipp'd daily by the numerous isles
 That skirt America's immense domain.*

We entertain so great a respect for Mr. Jones, that we shall not quote the incomparably best part of his poem; we mean, the scene of ruins in these delightful gardens, which we earnestly recommend to all moral as well as poetical readers. To conclude, many poems much inferior to this, have gained their authors both money and reputation.

15. *An Ode to Virtue. In blank Lyric Verse. 4to. Pr. 1s. Nicoll.*

Though this ode is written in blank verse, yet it has a rhiming preface, as if the author meant to fathom the profundity of both manners. We shall apply to him his own lines:

* How bolder far than all those heroes,
 Your Sultans, Cæsars, Chams and Pharaohs,
 In short, is that intrepid mortal,
 Who thwarts the general taste!*

16. *An Ode, design'd for a Anniversary of the most noble Order of Bucks; and to them inscrib'd by a Brother. To which is added, a Song, call'd, The Visit. 4to. Pr. 5d. Williams.*

This is a true Bacchanalian production, and exactly answers the idea we formed of a performance calculated to inspire the most noble order of the Bucks with social sentiments, and promote harmony and good humour among themselves.

17. *Poems*

17. *Poems attempted on various Occasions, by William Brimble of Twerton, near Bath, Carpenter. Written occasionally for Amusement, and now publish'd at the Request of several of his Acquaintance. 8vo. Pr. 2s. 6d. Wilkie.*

Little did her late munificent majesty queen Caroline know what she was entailing upon this country, by generously patronizing Stephen Duck, the thresher ; for we have had inundations of such poets ever since, from the awl up to the sledgehammer. Prefixed to the poems before us, is a list of the author's subscribers, whose generosity, we think, would have been much better judged, had they become his customers instead of subscribers ; and instead of patronizing him as a poet, had employed him as a carpenter. How many honest and industrious tradesmen have been ruined by that *tinnitus aurium*, tingling in the ears, or singing in the head, which they mistake for poetry !

From these reflections the reader is not to conclude that we think Mr. Brimble a despicable poet. All we mean is, that he would make more money by keeping to his original profession, than by going a-whoring after the muses, who will most certainly jilt him. The following lines may furnish some idea of the extent of his poetical powers.

To CELIA, with a Tuft of Flowers.

‘ Dear Celia, see the blooming rose,
With woodbines sweet, this tuft compose ;
Resplendent bright their tints appear,
Their breath perfumes the ambient air ;
Just emblems those of thee, transcendant fair !
But soon their beauty will be gone !
The wither'd chaplet view anon ;
Robb'd of its tints the rose will fade !
The woodbines fragrance will be fled :
So time will steal thy beauty, lovely maid !

‘ Catch then,—O catch the fleeting hour ;
Our youth once fled returns no more !
Be reason's voice obey'd :
By virtue's rules your conduct steer ;
That Beauty's loss will well repair,
And never,—never fade !’

18. *A Paraphrase of Eight of the Psalms of David. 4to. Pr. 1s. Becket and De Hondt.*

This publication is part of a larger work, and contains a poetical paraphrase of eight Psalms * ; most of which, even in

* Viz. the 8th, 18th, 100th, 104th, 114th, 133d, 137th, 150th.

our common prose translation, are particularly distinguished by their elegance, or their sublimity.

This work, as the author informs us, was attempted before he knew that Mr. Merrick had intended to oblige the world with a translation of the Psalms; but the fate, he says, of this small collection will determine him, either to produce the rest, or else to abandon an undertaking, to which he may have proved unequal. He modestly adds, that he has no presumptuous hopes of rivalling his predecessor, nor even a wish to tear the laurel from his brow.

P S A L M CXIV.

‘ When Israel’s sons and Jacob’s band
Left Egypt’s persecuting land,
The chosen tribes his presence felt,
And at his feet in Juda knelt.
The wild, astonish’d ocean fled,
And Jordan shunn’d his wat’ry bed;
Nor ceas’d the shudd’ring hills to leap,
As skips the ram, or bounds the sheep.
Say! Why th’ astonish’d ocean fled?
And Jordan shunn’d his wat’ry bed?
Why like the rams, and frightened sheep,
Did ev’ry hill, and mountain leap?
’Tis he, ’tis Jacob’s mighty God!
Earth! earth! await thy Maker’s nod!
With awe thy Deity explore!
Be silent! tremble! and adore!
The soften’d rock from all his sides,
Obedient, pours the gushing tides;
Whilst from the flint cool fountains spring
In streams of rev’rence to their King.’

This work would have appeared to much greater advantage, if the ingenious Mr. Merrick had not anticipated the subject.
—Several of these Psalms are in blank verse.

19. *The Songs and Recitative of Orpheus: An English Burletta. Which is introduced in a Farce of two Acts, called A New Re-hearsal; or, A Peep behind the Curtain. And performed at the Theatre Royal in Drury-Lane. 8vo. Price 6d. Becket and De Hondt.*

It is sufficient to say of this little performance, that the songs and recitative are of the true burletta kind, humorous, and well adapted to the subject.

20, *An Address to their Graces the Archbishops of Canterbury and York, and the Right Reverend the Bishops of the Church of England.* 8vo. Pr. 1s. Becket and De Hondt.

In this address the author expatiates on the great increase of popery in this kingdom; and, in order to prevent its farther progress, suggests the following expedients:

First, That a law shall be enacted, for transporting every person to Quebec, who shall be proved to have converted any of his majesty's subjects to popery.

Secondly, That, whenever any Roman catholic dies within these realms, his effects shall be equally divided among his heirs, male and female.

Thirdly, That no Roman catholic, except foreign ambassadors, and other personages coming immediately from sovereign princes, shall be permitted to take into his or her service any man, woman, or child, who hath been educated in the protestant religion; because of the great influence of masters and mistresses, &c.

In the postscript we are told, that upon a moderate computation there is now lodged in the hands of the trustees of queen Anne's bounty the sum of 160,000l. The author therefore proposes, that this enormous heap may be appropriated towards building four colleges, in the four quarters of England, and endowing them liberally, for the maintenance of clergymen's widows and orphans.

These hints he humbly recommends to the consideration of their lordships the archbishops and bishops, to be improved as their wisdom shall think expedient.

21. *Civil Establishments in Religion, 'a Ground of Infidelity; or, the two Extremes shewn to be united: From an Essay on Establishments in Religion, Thoughts on Miracles in general, &c. And from some Defences of Subscriptions, written against the Confessional; particularly the Plea of Dr. Ibbetson, Archdeacon of St. Albans. By Philalethes Londinensis.* 8vo. Pr. 1s. 6d. Johnson.

This writer tells us, that whoever impartially considers the fundamentals of a civil establishment of religion, and the unreasonable and extravagant nature of church-claims in point of subscriptions, cannot much wonder at their apt tendency to unsettle the minds of men, and to lead them into doubtings and infidelity: for, says he, 'when once *absurdity* becomes established under the idea of a Christian church, how readily will an infidel mind entrench and enjoy itself in its own *absurdity*? Had not this been the case, I am humbly of opinion, we had never been presented with such a train of indigested crude *Thoughts on Miracles* as those assuredly are which I have been considering.'

Though

Though this last observation will admit of dispute, and the author may be thought unreasonable for disapproving *all* establishments in religion (as this is only another *extreme* opposite to that of a bigotted attachment to church-power); yet this tract contains many just and acute remarks, in answer to those writers, whose principles and positions he has undertaken to examine.

22. *Two Discourses and a Prayer, publicly delivered on Sunday the 17th and Tuesday the 19th Days of May, 1767, at the Quakers Yearly Meeting, at the Fryers, in Bristol. The Whole taken down in Characters, by a Member of the Church of England. To which is added, a Preface.* 4to. Price 1s. Fletcher.

In the *first* discourse the preacher addresses himself to his auditors of every class, ministers, elders, parents, &c. in these words of Joab to Amasa—*Art thou in health, my brother?*—and endeavours to excite them to a careful enquiry into the state of their spiritual health, and a faithful discharge of their respective duties.

In the *second* he expatiates on this question in the parable of the unjust steward—*How much owest thou unto my lord?*—

His exhortations on these topics, and the prayer annexed, are suitable to the character of a sensible man; are enforced with some warmth and energy; and breathe a spirit of piety and benevolence. But the reader must not expect to find them accurate or elegant compositions. They were delivered extempore, and on that account are entitled to the candor of the discerning reader.

23. *Philalethes again! or, Candidus unmasked! Being the second Part * of the humble Attempt of a Layman towards a Confutation of Mr. Henry Mayo's Pamphlet on Baptism.* 8vo. Pr. 1s. Blyth.

This pamphlet contains an answer to what has been advanced by Mr. Mayo, for the baptism of infants. The author appears to be an expert and able disputant.

24. *Sermons preached in the Parish-Church of Olney, in Buckinghamshire, on the following Subjects: I. The small Success of a Gospel-ministry. II. The Mysteries of the Gospel hid from many. III. Of those from whom the Gospel-doctrines are hid. IV. The Nature of spiritual Revelation, and who are favoured with it, &c.* By John Newton, Curate of the said Parish. 8vo. Pr. 5s. Johnson.

The notions of this writer concerning the new-birth, grace, faith, assurance, and other points of divinity, correspond with the sentiments of some popular preachers in this metropolis.

There is an air of simplicity, seriousness, and piety in these discourses; but in any other respect no great share of merit.

* See Vol. xxiii. p. 63.